Mr. K. P. Kannan Nayar (*Secretary to Government*): I request that Standing Order No. 32 be suspended and I may be permitted to move for the consideration of the Bill at once. (*Appendix III.*)

Mr. President: Yes.

Clauses 2 and 3 were put and carried.

Clause 1 was put and carried.

Title and preamble were put and carried.

Mr. K. P. Kannan Nayar (*Secretary to Government*): I move that the Bill be taken up and finally passed tomorrow.

The motion was put and carried.

Mr. President: The House will now resume discussion on resolutions—resolution No. 2 to continue.

RESOLUTIONS.

2. Appointments in the State Aided Schools.—(*cont.*)

മിസ്റ്റർ ബി. എം. പീറർ: മിസ്റ്റർ പ്രസിഡണ്ട്, സർ, ഇന്നത്തെ കൊച്ചി സക്കാരിന്റെ വിദ്യാഭ്യാസ നയത്തെ വേണ്ടപ്പെട്ട ഒരു നിലയിലെത്തിക്കുന്നതിനു എയിഡഡ് സ്കൂളുകളും അതിന്റെ മാനേജരന്മാരും വേണ്ടപ്പെട്ടതരത്തിലുള്ള സഹായം ചെയ്യുപോരുന്നുണ്ടെന്ന കാര്യം നമുക്കാക്കും വിസ്മരിക്കാൻ സാധിക്കുന്ന സംഗതിയല്ല. അതിന്റെ ഇന്നത്തെ ശരിയായ കണക്കു നോക്കുന്നതായാൽ ഇന്നു സക്കാർ പ്രൈമറി സ്കൂളുകളിൽ ൪൪,൯൪൨ കുട്ടികളും എയിഡഡ് സ്കൂളുകളിൽ ൧,൦൨,൦൪൭ കുട്ടികളും അഭ്യസനം ചെയ്യുവരുന്നുണ്ടെന്നു കാണാം. സക്കാർ സ്കൂളുകളിൽ അഭ്യസനം ചെയ്യുവരുന്ന ൪൪,൯൪൨ കുട്ടികൾക്കു ൩,൭൭,൦൦൦ ഉറുപ്പിക സക്കാരിൽ നിന്നും വ്യയം ചെയ്യുമ്പോൾ ൧,൦൨,൦൪൭ കുട്ടികൾ അഭ്യസനം ചെയ്യുവരുന്ന എയിഡഡ് സ്കൂളുകൾക്കു സക്കാരിൽ നിന്നും ചിലവുചെയ്യുവരുന്ന സംഖ്യ ൪,൨൩,൦൪൯ രൂപാ മാത്രമാണെന്നു കാണാം. ഇതു രണ്ടുംകൂടി തരതമപ്പെടുത്തി നോക്കുന്നതായാൽ എയിഡഡ് സ്കൂളുകൾകൊണ്ടു൪ ലക്ഷത്തോളം ഉറുപ്പിക നമുക്കു ആദായകരമാണെന്നു തെളിയുന്നതാണു്. എന്നാൽ ഇതിലും വലുതായിരിക്കുന്ന ഒരാദായം സിദ്ധിക്കുന്നതിനു നമ്മളെ പ്രോത്സാഹിപ്പിക്കുകയും, അതിനു വേണ്ടത്തക്ക തരത്തിലുള്ള സഹായസഹകരണങ്ങൾ ചെയ്യുകയും തക്കതായ ത്യാഗങ്ങൾ ചെയ്യുകയും ചെയ്യുവരുന്ന എയിഡഡ് സ്കൂൾ മാനേജർമാരെ ഈ അവസരത്തിൽ മർദ്ദിക്കുന്നതു് കഷ്ടാൽകഷ്ടതരമായിട്ടുള്ളതാണെന്നാണു് എനിക്കു തോന്നുന്നതു്. എന്തെന്നുവെച്ചാൽ ആദ്യം തന്നെ ഈ മാനേജരന്മാരിൽ നിക്ഷിപ്തമായിരുന്ന ഓരോ അവകാശങ്ങളും കവൻറ്റെടുത്തു് ഇപ്പോൾ അവക്കു സാല്പം ഒരവകാശം പോലും ഇല്ലെന്നുള്ള സ്ഥിതിയിലാണു് ഇന്നു എത്തിച്ചേർന്നിരിക്കുന്നതു്. ഇതു് അവരുടെ അവസാനക്രിയ നടത്തുന്നതിനുള്ള വട്ടംകൂട്ടലല്ലേയെന്നു ഞാൻ സംശയിക്കുന്നു. ഞാൻ ഈ പ്രമേയത്തിന്റെ ഉദ്ദേശത്തെ സ്വീകരിക്കുന്നുണ്ടെങ്കിലും പക്ഷെ ആ സമയം തന്നെ ഇതിലടങ്ങിയിരിക്കുന്ന ചില ശുദ്ധതപ്പങ്ങളെ സ്വീകരിക്കുവാൻ എനിക്കു നിവൃത്തിയുമില്ല. എന്തുകൊണ്ടെന്നുവെച്ചാൽ ഈ പ്രമേയം ഇവിടെ അവതരിപ്പിച്ചിരിക്കുന്നപ്രമേയകർത്താവുതന്നെ ഉറുപ്പിക ൩,൭൭,൦൦൦ രൂപ വീതം ഗവൺമെൻറിൽ നിന്നും സംഭാവന ചെയ്യുവരുന്ന സംഗതിയെ സംബന്ധിച്ചു എതൃയും ബലമായ തരത്തിൽ വാദിക്കുമ്പോൾ അതേസമയത്തുതന്നെ

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ഒരു പ്രബലസമുദായത്തിൽപ്പെട്ട ആ മാന്യദേഹം തുപക്ഷ ക്ഷണ. വിതം ചെലവുചെയ്യുന്ന പല ഡിപ്പാർട്ട്മെണ്ടുകളെ കാര്യമാക്കി ഇതു വാദിക്കുന്നതിലാണ് എനിക്കു ആശ്ചര്യം തോന്നുന്നതു്. എന്നാൽ സ്റ്റാഫ് സെലക്ഷൻ ബോർഡ് ഇവിടെ സൃഷ്ടിച്ച അവസരത്തിൽതന്നെ കൃസ്ത്യാനികൾക്കു അവരുടെ ജനസംഖ്യയനുസരിച്ചുള്ള ഒരു പ്രാതിനിദ്ധ്യം കിട്ടിയിട്ടില്ലെന്നു വേണം പറയുവാൻ. ഇന്നത്തെ ദിവാൻ പ്രസിഡണ്ടുവർകൾതന്നെ അന്നു കൃസ്ത്യാനികൾ അവരുടെ സങ്കടത്തെ അദ്ദേഹത്തെ ഉണർത്തിച്ച അവസരത്തിൽ നിങ്ങൾ എയിഡഡ് സ്കൂളുകൾ മുഖേന അനുഭവിച്ചുവരുന്ന ഇണത്തെ വിസ്മരിക്കുകയാണോ എന്നപോലും അദ്ദേഹം ചോദിച്ചതായിട്ടു എനിക്കറിയാം. അങ്ങിനെയുള്ള ഒരു കൺസഷനാണിതു്. അതുകൊണ്ടു അന്യസമുദായങ്ങളുടെ അവകാശത്തെ സാരമായി ബാധിക്കുമെന്നഭിപ്രായം എനിക്കില്ല. സ്റ്റാഫ് സെലക്ഷൻ ബോർഡിന്റെ നിയമമനുസരിച്ചുള്ള പരിധിയിൽതന്നെ എയിഡഡ് സ്കൂൾ നിയമനങ്ങളെ പെടുത്തുന്നതിൽ എനിക്കു വിരോധമില്ല. പക്ഷെ ഇപ്പോൾ നിലവിലിരിക്കുന്നതും ഭാവിയിൽ നടത്തുന്നതുമായ എയിഡഡ് സ്കൂൾ സർവ്വീസിനെ സർക്കാർ സർവ്വീസായി കണക്കാക്കിയാൽ മാത്രമതി. അതിനു ആ മെമ്പർ സമ്മതിക്കുകയാണെങ്കിൽ ഞാൻ അദ്ദേഹത്തെ സ്വാഗതം ചെയ്യും. അതായതു് ഈ എയിഡഡ് സ്കൂൾ സർവ്വീസ്സ് സർക്കാർ സർവ്വീസ്സായിട്ടു കണക്കാക്കുക. സർക്കാർ സർവ്വീസിൽ കൊടുത്തുവരുന്ന പെൻഷൻ, പ്രോവിഷൻ മുതലായ സംഗതികൾ ഈ സർവ്വീസിലും അനുവദിച്ചുകൊടുക്കുക. ഇങ്ങനെയാക്കിയാൽ തീർച്ചയായും അതിനോടു യോജിക്കുവാൻ ഞാൻ തയ്യാറാണു്. അതിനു ബഹുമാനപ്പെട്ട മെമ്പർ തയ്യാറാകുമോ എന്നാണറിയേണ്ടതു്. ഇതിനു ഗവർമ്മെൻറു് സമ്മതിക്കുന്നതായാൽ ഞാൻ ഈ പ്രമേയത്തെ അനുകൂലിക്കുന്നതാണു്. അതല്ലെങ്കിൽ ഈ പ്രമേയത്തെ ഞാൻ ശക്തിയായി എതിർക്കുന്നു.

Mr. K. P. Kannan Nayar (*Secretary to Government*): Now, so far as this resolution is concerned, I wish to make a statement to explain the position of the Government. There is an amendment also moved to this resolution. The resolution as it stands says that this power of appointment should be handed over to the Staff Selection Board and that the Staff Selection Board must apply the rules of communal representation so far as these services are concerned. The question was carefully considered by Government when the staff selection rules were issued. It cannot be denied that so far as education is concerned, the State has received considerable help from private agencies in the matter of spreading primary education. No doubt, there is the fact that liberal grants are granted by the Government. But it cannot be denied that private agencies have been doing immense service. But for that service, considering the finances of the Government, it would not be possible for the Government to take over the management or the control of all these institutions considering the prohibitive cost. Now, considering this aspect, Government thought that it would be interfering very much with the powers of the managers if these services were also to be included in the category of appointments to be made by the Staff Selection Board. There is also another practical

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difficulty, viz., that unless all these services also are to be treated as regular Government service, and the Staff Selection Board were to make the selection for the whole State, considering this service also as service in any other Department of Government, it would be practically impossible to meet out communal justice and to satisfy the communal percentages in the various aided institutions. These institutions are managed by different managers and different schools may have different requirements. If this principle were to be applied, it may so happen that by adopting this communal representation in a particular institution which is managed, let us for example say by a Christian in a particular locality, the selection of a few appointments there may go to non-Christian candidates which may to some extent cause inconvenience. Now, there is no possibility of removing this practical difficulty. So, the Government after considering the matter thought that it would not be practically possible to include this also within the purview of the Staff Selection Board. The Government must at the same time appreciate the principle underlying this resolution and Government would try to help to bring it into practical application as far as it lies in its power. Considering the practical difficulties which I have just now pointed out, even if this resolution were to be accepted, it would be very difficult to bring it into effect. Now, the amendment suggests that instead of taking away the power of appointment from the management, the managers may be asked to apply this communal principle in the matter of appointment. Even that, looked at from a practical point of view, would be very difficult, in fact, impracticable unless we take the whole service as one. For communal representation, we are taking all Cochin Government service as one. For all appointments below Rs. 100, we have fixed a certain percentage of communal representation. In 100 appointments, so many go to Ezhuvas, so many to Christians, so many to Nayars, and so many to Brahmins, and all that, and we have fixed a rotation to satisfy that percentage. We have to make the appointment according to that rotation. In the case of these Government appointments, a Nayar may go to the Education Department, an Ezhuva may go to the Public Works Department, and so on. But if we take this aided institutions also, it will be very difficult to satisfy communal representation unless we include that also in the services of the State. These are the practical difficulties so far as the Government is concerned. And, if the House can help the Government in solving that difficulty, the Government will only be too happy to see that as far as possible the communal injustice so much talked of here is redressed. That is the position, so far as the Government is concerned. The Government do not

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want to oppose the resolution. If we are going to accept this resolution, we have to face practical difficulties and in the face of these practical difficulties, it will be impossible for the Government to accept this resolution even if it is amended as is now proposed to be done.

മിസ്റ്റർ കെ. അയ്യപ്പൻ: സർ, ഈ നിശ്ചയം സമുദായ പ്രാതിനിദ്ധ്യത്തിന്നുവേണ്ടി വാദിക്കുന്നവരുടെ നേരേയുള്ള ഒരു വെല്ലുവിളിയല്ലേയെന്നു ഞാൻ സംശയിക്കുന്നു. അതിനു ഞങ്ങൾക്കുള്ള സമാധാനം ഞങ്ങൾ ഈ നിശ്ചയം സ്വീകരിക്കുന്നു എന്നുള്ളതാണു്. ഈ നിശ്ചയം സ്വീകരിക്കുന്നതു ഗവൺമെൻറിൽനിന്നു മൂണ്ടിക്കാണിച്ചിട്ടുള്ളതുപോലെയുള്ള വിഷമങ്ങൾ ഞാറിയാതെയല്ല. ആ വിഷമങ്ങളെല്ലാം അറിഞ്ഞുകൊണ്ടുതന്നെ ഈ വെല്ലുവിളി ഏതു മനോഭാവത്തിൽനിന്നു വന്നുവോ ആ മനോഭാവത്തിൽതന്നെ ഇതു സ്വീകരിക്കുകയാണു ചെയ്യുന്നതു്. ചില സമുദായങ്ങൾക്കു ന്യായമായ പ്രാതിനിദ്ധ്യം വേണമെന്നു ഗവൺമെൻറിനോടു ആവശ്യപ്പെട്ടതിൻെറ ഫലമായി ഗവൺമെൻറു് ഈതിൻെറ ന്യായം മനസ്സിലാക്കി കഴിയുന്നിടത്തോളം അതു നടപ്പാക്കി വരുത്തുന്നു. അതു് ഇനിയും വളരെ നടപ്പാക്കുവാനുണ്ടു്. ഇതു നടപ്പാക്കുവാനുള്ള സ്ഥലങ്ങളിൽ നടപ്പാക്കണമെന്നുള്ള വാദം വരുമ്പോൾ അതിനെല്ലാം എതിരു പറയുന്ന ആളുകൾതന്നെ ഈ വക നിശ്ചയം കൊണ്ടുവരുന്നതിൻെറ ഉദ്ദേശം സമുദായ പ്രാതിനിദ്ധ്യം തത്വത്തെ എതുക്കണമെന്നുള്ളതാണു്. വേറെ ഒന്നുമല്ല. ഈ നിശ്ചയം അവതരിപ്പിച്ചപ്പോൾതന്നെ അവതാരകൻ പ്രസംഗിക്കുന്നു സമുദായ പ്രാതിനിദ്ധ്യത്തിനു് എതിരാണെന്നു്. എന്നാൽ ഞങ്ങൾ എതിരല്ല. ഇതു കാലമായി സമുദായനീതിക്കുവേണ്ടിയും, സമുദായ നീതിയോടുകൂടിയ യഥാർത്ഥ ദേശീയത്വത്തിനുവേണ്ടിയും വാദിച്ചുവരുന്ന ഞങ്ങളെ, ഈ നിശ്ചയം കൊണ്ടുവന്ന ഞങ്ങളെകൊണ്ടു പെനി ബൂഡി പൂവ്വും പവൻ ബൂഡിഹീനവുമായ നില എടുപ്പിക്കാമെന്നു നിങ്ങൾ തെറ്റിദ്ധരിച്ചിട്ടുണ്ടെങ്കിൽ ആ ധാരണയിൽ നിന്നു പിൻമാറുവാൻ പറഞ്ഞുകൊള്ളുന്നു. എവിടെയെല്ലാം സമുദായപ്രാതിനിദ്ധ്യം നടപ്പാക്കാൻ കഴിയുമോ അവിടെയൊക്കെ അതു നടപ്പാക്കണമെന്ന പക്ഷക്കാരാണു് ഞങ്ങൾ. ഉറപ്പിക്കുന്നു. യും കിട്ടാതെ ഞങ്ങൾ സമ്മതിക്കയില്ല. അതു് നിയമനസാരികളായ മഹാരാജാവു തിരുമനസ്സിലെ പ്രജകളായിരിക്കുവാൻ ഉറച്ചിട്ടുള്ള കാലംവരെ ഞങ്ങൾക്കു കിട്ടാതെ വരില്ല. ഒരു ഗവൺമെൻറിന്നും, ഒരു കക്ഷിക്കും ഞങ്ങളുടെ വാദത്തെ എതുക്കുവാൻ സാധിക്കുകയില്ല; ഈ സൂത്രങ്ങൾ കൊണ്ടൊന്നും ഫലമില്ല. ഞാൻ ഇതു പറയാൻ കാരണം "ഞാൻ സമുദായ പ്രാതിനിദ്ധ്യത്തിൽ വിശ്വസിക്കുന്നില്ല" എന്നു് ബഹുമാനപ്പെട്ട മെമ്പർ പറഞ്ഞതുകൊണ്ടാണു്. സമുദായപ്രാതിനിദ്ധ്യത്തിൽ ഞാൻ വിശ്വാസിയാണു്. ഈ പ്രമേയത്തിലടങ്ങീട്ടുള്ള കാര്യങ്ങൾ വളരെ നിസ്സാരമായിട്ടുള്ളതാണു്. ഇതിനേക്കാൾ വലുതായ കാര്യങ്ങൾ വേറെ കിടക്കുന്നു. എയിഡഡ് സ്കൂളുകളിൽ ഇനി അധികം ഒഴിവുകൾ ഉടനെ വരാൻ ഇടയില്ല. ഒഴിവുകൾ വന്നാൽതന്നെ മാനേജർ ആരെയെങ്കിലും റക്കമെൻറു ചെയ്യുകയാണെങ്കിൽ അതു ഡയറക്ടർ അനുവദിച്ചുകൊടുത്തേക്കും. ഈ തത്വം സ്വീകരിക്കുന്നതിൽ, കണക്കുകൂട്ടി നോക്കിയാൽ മാനേജരന്മാർക്കു വിഷമമില്ല, വിഷമമുണ്ടെങ്കിൽ ഗവൺമെൻറിനേയുള്ളൂ.

പാഠ്യപുസ്തകക്കാരന്മാരുടെ നിയമനങ്ങൾ സ്റ്റാഫ് സെലക്ഷൻ ബോർഡിന്നു വിടണമെന്നുള്ള വാദം ഇവിടെ വന്നപ്പോൾ, ഇപ്പോൾ സമുദായപ്രാതിനിദ്ധ്യത്തിനുവേണ്ടി വാദിക്കുന്ന ആളുകളാരും ഒന്നും മിണ്ടിയില്ല. അതി

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നെതിരായി എന്തു ന്യായമാണ് പേഷ്കാർ അവർകൾ പറഞ്ഞതു് എന്നെനിക്കു മനസ്സിലായില്ല. ഒരു ന്യായവും അതിനു പറയാനില്ല. ഏറ്റവും പ്രധാനപ്പെട്ട ഒരു വകുപ്പു്, ഇലക്ഷൻ കാലത്തും മറ്റും വളരെ സ്വാധീനശക്തി പ്രയോഗിക്കാവുന്ന ഒരു വകുപ്പു്, അവിടെയാണു് സമുദായപ്രാതിനിദ്ധ്യം വേണ്ടതു്. അതിനുവേണ്ടി ഒരു നിശ്ചയം കൊണ്ടുവന്ന അവസരത്തിൽ ബഹുമാനപ്പെട്ട രണ്ടുണിത്തൂറ മെമ്പർ ഞങ്ങളെ സഹായിക്കുവാൻ വേണ്ടി ഒരു വാക്കെങ്കിലും പറഞ്ഞതിനുശേഷമായിരുന്നു ഈ നിശ്ചയം കൊണ്ടുവന്നിരുന്നതെങ്കിൽ എത്ര സന്തോഷത്തോടുകൂടി ഞാൻ ഇതിനെ പിന്താങ്ങുമായിരുന്നു. പക്ഷെ ബഹുമാനപ്പെട്ട രണ്ടുണിത്തൂറ മെമ്പറോടു് എനിക്കു പറയാനുള്ളതു് സമുദായപ്രാതിനിദ്ധ്യത്തെ നിങ്ങൾ എതുത്തുകൊണ്ടുപോകുകയാണെങ്കിൽ ഇൻഡ്യൻ നാഷനൽ കോൺഗ്രസ്സിനു വന്നിട്ടുള്ള അബദ്ധം നിങ്ങൾക്കും വരും. മുസ്ലീമിങ്ങൾക്കു് ഇന്നു കൊടുക്കാമെന്നു പറയുന്ന പരിരക്ഷകൾ നേരത്തെ കൊടുത്തിരുന്നെങ്കിൽ മുസ്ലീം ഇൻഡ്യയെന്നും ഹിന്ദു ഇൻഡ്യയെന്നും അവർ വാദിക്കുന്ന ഒരു സ്ഥിതി വരുകയില്ലായിരുന്നു. ഭാഗ്യവശാൽ ഈ കാര്യത്തിൽ നമ്മുടെ മഹാരാജാവിന്റെയും, നമ്മുടെ ഗവൺമെണ്ടിന്റെയും, നീതിപൂർവ്വമായ നിലകൊണ്ടു് ഈ രാജ്യത്തിൽ സമുദായങ്ങൾ തമ്മിൽ യാതൊരു വഴക്കും കൂടാതെ നമ്മൾ കഴിഞ്ഞുകൂടുന്നു. അതുകൊണ്ടു് ഒരു കുഴപ്പവും വരുന്നില്ല. സമുദായപ്രാതിനിദ്ധ്യത്തിന്റെ തത്വം മനസ്സിലാക്കാനുള്ള രാഷ്ട്രീയബോധമെങ്കിലും കാണിക്കുവാനാണു് ഞാൻ പറയുന്നതു്. പത്തരമണിക്കു് ഇവിടെ വരുന്ന മദ്രാസ് പ്രതിദിനപത്രങ്ങളിൽ എഴുതിവിടുന്ന പോളിറിക്സ് അല്ല ഇവിടെ വേണ്ടതു്. 'നമ്മുടെ രാജ്യത്തു' ഈ മെയിൽവണ്ടി പോളിറിക്സ് ധാരാളം വളർന്നുവരുന്നു. അതല്ല നമുക്കു വേണ്ടതു്. ഭിന്നസമുദായങ്ങളുള്ള ഒരു രാജ്യത്തു് ആ സമുദായങ്ങൾക്കെല്ലാം ന്യായമായി രാഷ്ട്രീയാധികാരം ലഭിക്കുന്നതിനുള്ള വ്യവസ്ഥചെയ്തുകൊടുക്കുകയാണു് സമുദായപ്രാതിനിദ്ധ്യം. ഇത്രമാത്രം ശാസ്ത്രീയമായ ദേശീയതത്വം വേറെയുണ്ടോ? മദ്രാസിലിരുന്നുകൊണ്ടു് സമുദായപ്രാതിനിദ്ധ്യത്തിനെതിരായി ചില കുത്തകവാദികൾ എഴുതിവിടുന്ന തത്വങ്ങൾ ഞങ്ങൾക്കു സ്വീകാര്യമല്ല. ഞങ്ങളുടെ പോളിറിക്സ് രാജ്യത്തിന്റെ സ്ഥിതിഗതികളനുസരിച്ചു ഞങ്ങൾതന്നെ ചിന്തിച്ചുണ്ടാക്കുന്നവയാണു്. സമുദായവാദികൾ ഇടുങ്ങിയമനഃസ്ഥിതിക്കാരാണു് എന്നാണു് എതിരുകാർ പറയുന്നതു്. എന്നാൽ സമുദായപ്രാതിനിദ്ധ്യം വേണ്ടെന്നു പറയുന്നവരാണു് ഇടുങ്ങിയ മനഃസ്ഥിതിക്കാർ. സ്വസമുദായക്കാരുടെ താല്പര്യങ്ങൾ രക്ഷിക്കപ്പെടാൻ സൌകര്യമുണ്ടാകണമെന്നാണു് സമുദായവാദികളായ ഞങ്ങൾ പറയുന്നതു്. സമുദായപ്രാതിനിദ്ധ്യം ആവശ്യമില്ലെന്നു പറയുന്നവർ ഏകസമുദായവാദികളാണു്, കുത്തകവാദികളാണു്. സ്വസമുദായങ്ങൾക്കും ശരിയായ പ്രാതിനിദ്ധ്യം കൊടുക്കണമെന്നുള്ളതാണു് യഥാർത്ഥമായ ദേശീയവാദം. ഞാനിതു പറയുന്നതു് ചില മെമ്പന്മാരെ ഉദ്ദേശിച്ചു മാത്രമാണു്. അല്ലാതെ സമുദായങ്ങളെ ഉദ്ദേശിച്ചല്ല. കൊച്ചി രാജ്യത്തിൽ എല്ലാസമുദായങ്ങളും സമുദായനീതി ചെയ്യുന്ന കാര്യങ്ങളിൽ വളരെ ന്യായമായ ഒരു നിലയാണെടുത്തിട്ടുള്ളതു്. എല്ലാസമുദായങ്ങളോടും ഗവൺമെണ്ടിനോടും കൃതജ്ഞതാപൂർവ്വമായ ഒരു സ്മരണയാണു് ഈ കാര്യത്തിൽ ഞങ്ങൾക്കുള്ളതു്. കൊച്ചി നിയമസഭയുടെ ഇതുസംബന്ധിച്ചുള്ള ഇതുവരെയുള്ള നിലയുടെ സ്വഭാവം മുഴുവൻ മനസ്സിലാക്കാതെ, മറ്റു നാട്ടുരാജ്യങ്ങളിലും സംസ്ഥാനങ്ങളിലും ഉള്ള മാതിരി സമുദായവാദങ്ങൾ ഇവിടെ കൊണ്ടുവന്നു് വിഷമനില വരുത്തുകയല്ലേയെന്നു മാത്രമാണു് പുതിയ മെമ്പർമാരോടു് എനിക്കു പറയുവാനുള്ളതു്. അതുകൊണ്ടു് ബഹുമാനപ്പെട്ട രണ്ടുണിത്തൂറ മെമ്പർ അവർകളുടെ പ്രമേയത്തെ ഞാൻ പിന്താങ്ങുന്നു. അദ്ദേഹം ഇതു പിൻവലിക്കരുതെന്നേ എനിക്കപേക്ഷയുള്ളൂ. ഇതു

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പാസ്സാക്കീട്ട് നടപ്പാക്കുവാൻ കഴുപ്പമില്ലെങ്കിൽ നടപ്പാക്കിക്കൊള്ളട്ടെ. ഇതിനെ ഞങ്ങൾ എതുക്കുമെന്നാണ് തുപ്പുണിത്തുറ മെമ്പർ വിചാരിച്ചതു്. പക്ഷെ അതു തെറ്റിദ്ധാരണയായിരുന്നു എന്നു മാത്രമേ എനിക്കദ്ദേഹത്തെ ധരിപ്പിക്കുവാനുള്ളു. ഇതൊക്കെ കാണുമ്പോൾ ചിലപ്പോൾ ദൈവമുണ്ടെന്നു തോന്നിപ്പോകുന്നു. സമുദായപ്രാതിനിദ്ധ്യവാദത്തിനു വിരോധിയായിരുന്ന ഒരാളെക്കൂടി സമുദായപ്രാതിനിദ്ധ്യവാദത്തിനനുകൂലമായി വാദിക്കുവാൻ ദൈവം ഇൻസ്ട്രുമെന്റബിളായി പിടിച്ചിടുന്നതു കാണുമ്പോൾ ദൈവമുണ്ടെന്നു തോന്നിപ്പോകുന്നു. സമുദായപ്രാതിനിദ്ധ്യവാദത്തിനു താൻ പരമവിരോധിയാണ്, എങ്കിലും സ്ഥിതിഗതികളുടെ ശക്തികൊണ്ടു" തനിക്കതിനെ അനുകൂലിക്കാതിരിക്കുവാൻ നിവൃത്തിയില്ലെന്നാണ്" അദ്ദേഹം പറയുന്നതു്. അതുകൊണ്ടു വളരെ സന്തോഷത്തോടുകൂടി ഈ നിശ്ചയത്തെ ഞാൻ പിന്താങ്ങിക്കൊള്ളുകയും ഒരിക്കലും ഇതിനെ പിൻവലിക്കരുതെന്നു അദ്ദേഹത്തോടപേക്ഷിക്കുകയും ചെയ്യുന്നു.

Mr. T. A. Ramachandra Ayyar (*Nellayi*): Sir, as the resolution stands at present our party finds it impossible to support it. We wish to make it clear that in adopting the principle of communal representation as a matter of policy its ambit has been confined to public services of the State. It is extremely doubtful whether the aided schools, financed as they are partly by the Government and partly by private agencies, could be strictly considered as a part of the public service of the State. In fact this has been the subject matter of consideration in some earlier reports wherein it has been stated that it is an essential prerequisite to the application of this principle to aided institutions that they should be paid the full salary of the teachers, better contingency grants and the rent of the buildings. Unless these prerequisites are fulfilled it could not be said that the Government can insist upon the managers to appoint their subordinates in a particular manner. In the absence of this, the only other alternative that could be urged by the advocates of this principle is that a certain proportion of the hands should be appointed according to the rules of the Staff Selection Board, since the Government also meets a portion of the expenses in running aided schools. This certainly is a position that deserves to be considered on its merits provided the proportion is fixed with due regard to the extent of the capital and running expenses incurred by the management and the amount of incidental risks involved therein. Even in this case too, it is only fair to exempt the cases of honorary teachers in charitable institutions like Nunneries wherein the salary they receive is handed over to the institution.

For these reasons, we cannot support the resolution as it stands now. The matter requires careful scrutiny in the light of the aspects set forth above. As the resolution stands, worded as it is, without considering these aspects, we oppose it.

Mr. L. M. Pylee (*Latin Christians-Ernakulam*): Sir, I rise to oppose this resolution. Before I do so, I may just give

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a word of explanation in view of what Mr. Ayyappan has stated, because the impression his speech has created is that the State Congress Party supports this resolution. Although he has said so, I must mention that liberty has been given to some of the members of the State Congress Party to support or oppose the resolution as they please. Sir, I oppose the resolution because, as it stands, it involves certain higher issues than what are seen on the surfaces. Take, for example, this principle of communal representation. So much is talked of now about this. It has been stated in the course of this debate that this House has accepted repeatedly the principle of communal representation, and reference has been made by an hon'ble lady member of this House that I myself have tabled a resolution later on to extend this principle to certain appointments. I venture to say that there is a considerable amount of confusion of thought regarding this principle. The party to which I belong certainly accept the principle and I myself accept the principle. But what I maintain is that the principle is accepted within certain limits and it is only within these limits that it can be applied. I ask the advocates of communal representation: is it possible to apply this principle in each and every direction? Are there not limits, within which alone it can practically be applied? At this rate, I dare say, that a time may come when it might be argued that even in our families there must be communal representation! (*Laughter*). The confusion arises from the thought that in each and every direction the principle can be applied. That is absolutely impossible. The resolution therefore ignores a vital distinction and that distinction is one between Government service and aided service. Sir, it is quite reasonable to apply the principle to Government service, and not in any other direction. As I understood the principle, I thought that it was to be applied only in the matter of Government service and therefore only to Government schools and not to aided schools. This is the legitimate and reasonable limit within which the principle should be applied and therefore the correct limitations of the principle and the distinction they involve, are sadly ignored by the resolution. I strongly maintain that it is a misapplication of the principle of communal representation to extend it beyond the limits of Government service to aided private service. If this is ignored, it strikes at the very root of aided institutions. I am glad that there has been an admission from the Government side expressing keen appreciation of the services which managers of aided schools have been doing in the past. But, in yesterday's debate it was remarked by an hon'ble member that there is a great preponderance of Christian teachers in aided institutions and he gave certain figures to prove his point.

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Mr. M. Sivarama Menon (*Ernakulam*): Question.

Mr. L. M. Pylee (*Latin Christians-Ernakulam*): From the figures he supplied it must have been thought that there was a preponderance of teachers belonging to a particular community in particular schools.

Mr. M. Sivarama Menon (*Ernakulam*): I did not say that. That is only an inference.

Mr. L. M. Pylee (*Latin Christians-Ernakulam*): Then, that is the inference drawn from those figures. Whatever the hon'ble member means, let me make one position clear. Sir, many of the schools belong to and are run by Christian agencies. If from the figures, it is seen that there is a preponderance of Christian teachers in these institutions, let it not for one moment be imagined that the managers of Christian aided institutions are communalists. It is not so. The psychology that lies behind this phenomenon is something different from that of communalists. To some this may be surprising, but I know the real fact because I have been in close touch with those institutions. Now, what is this psychology? Apparently it may look that it is the psychology of a communalist because we find many Christian teachers in Christian schools. Granting that Christian teachers are being appointed in Christian schools, and it is not so in very many cases—it should be noted that the managers of these aided Christian schools have started and worked those institutions and they have made immense sacrifices, for some noble purposes of their own, and not for the purpose of finding employment for Christian young men. If they appoint to these aided institutions Christian teachers, it is because they want that the education in the schools under their control should be carried on certain established principles and ideals which they cherish as Christians, and not because they are communalists. It has been stated here that lakhs of rupees are spent for aid. I make bold to say that if these Christian managers are asked to choose between the money they receive and the ideals and principles which they follow in matters of education they will choose the principles and ideals and sacrifice that money, though incredible it may appear to some even here. So keen are Catholic managers on this question of permeating education with Christian ideals, that they will not hesitate to make any sacrifice, if need be, for that purpose, and because of this keenness Christian managers appoint Christian teachers in their schools to a large extent. If it is found that there is a preponderance of Christian teachers let it not therefore be thought that this is due to any communal mentality on the part of Catholic managers, but because of certain principles and

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ideals which these managers and the Christian Church have adopted in carrying out the great and noble work of education.

Another matter to which I would draw the attention of the hon'ble members is the beneficent results that have ensued from the freedom that Government have been pleased to give in the past to the managers of private schools. That freedom has been the main cause of the progress made by education in the State. Sir, what is the position before the year, say. 1075; let that be the starting point? Before that year, educational institutions were very few. There were a few Government institutions started at the time, it is said, of Colonel Munro. When the Cochin Government adopted a new policy they decided to make use of private agencies to extend the scheme of education. Who is it that came forward and responded to that call? There was no question of the grant of 13 annas or 14 annas per rupee at that time. Private agencies came forward and Christian institutions were started and, with that freedom the Governm nt was pleased to give they started and have been running the institutions to the great benefit of the people of the State. I am sure it was due to this freedom of initiative and of management and direction that was vested in the managers by the wise policy of the Government that there has been such a wonderful development of education in our State. Statistics are available. We stand now foremost in point of literacy among the Indian States and Provinces. This matter of legitimate pride for the whole State has been made possible by the number and work of our private schools. From figures in recent administration reports it is seen that as against 458 institutions in the year 1112 there were 467 private institutions at the end of the year 1113. What about Government institutions? There are only 185 in 1113 as against 186 in 1112. Thus, when there are only 185 Government institutions, we have got 467 private aided institutions. Are the managers, who have done so much work in this line, now to be relegated to the category of mere puppets; are their sacrifices to be ignored; have they spent such large sums of money on these institutions for such shabby treatment as is now proposed? I speak on behalf of the Catholic managers in particular. Vast sums of money of the managers, the money of the Christian Church, have been spent for putting up buildings and for meeting other capital expenditure. For all these sacrifices, is the House going to relegate the managers to the category of contemptible nonentities? The last vestige of authority of the managers of aided schools is going to be taken away by this resolution. Is that the reward that the Government is going to give them? If to-day education has progressed so much in the State and, if to day our State stands among the

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Indian States and Provinces in the foremost rank, and if to-day Cochin is blessed with an enlightened population, the chief cause for this is the service rendered by the private agencies. If now the encouragement and the freedom of initiative and control that were given by the Government are to be taken away from them, and much has already been taken away—I am sure the repercussions will be very serious. It has been found that in order to run one aided school it requires only half the cost of running a Government school. If the private schools are closed Government will have to start new schools. How many will these schools be! What heavy taxation they will involve! Education will suffer seriously if this resolution is accepted. If it is adopted the repercussions will be disastrous as these will hamper greatly the progress of education in the State. These are a few implications and consequences in this matter, Sir, which I venture to set forth. Therefore, communal representation should not be applied to aided institutions because of the serious consequences that will be created. I am not referring to the practical difficulties the resolution would entail because that task has been done by the Government themselves. Therefore there is no need for me to repeat the arguments of the Secretary to the Government. Considering these facts and issues I submit to the House that this resolution should not be accepted.

Mr. A. V. Moothedan (*Chalakkudi*): Sir, I rise to oppose this motion. Private agencies have rendered very great service for the advancement of education in the State. That has not been denied by anybody in the House. Even in the latest Administration Report on page 141, the Government have appreciated and recorded the services rendered by private agencies. "..... In fact the policy of the Government has been to give maximum encouragement to private agencies for the spread of elementary education among the masses." I do not want to cover the same grounds traversed by my friends. It has been stated by my friend Mr. Ayyappan that aided service is part of the public service in the State. But I say that aided service cannot be included in the category of public service and therefore we cannot press for communal representation in the aided service.

Several recommendations have been made by this House from time to time affecting aided service. During the last Budget session a resolution was passed to the effect that payment of salary of the aided school teachers should be made by the Department itself directly. Now there is the second recommendation that all teachers in the aided schools should be appointed by the Staff Selection Board. I humbly inquire, if

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these recommendations are accepted, what is the use of the managers? Why should they take all these troubles and bear all the abuses? The net result of all these recommendations is that the managers would become mere "puppets" and therefore private agencies will refuse to manage the schools. In that case, the Government will be called upon to run these schools and a sum of nearly seven lakhs of rupees will be required for this purpose. Therefore it will be a hazardous step if the Government accept the resolution.

Again on page 143, of the latest Administration Report, the Government have recognised the work of private agencies. While Government schools have done only 32·2 per cent of education, the aided agencies have accounted for 64·5 per cent. That is, nearly 2/3 of the work has been done by aided schools and this has to be considered very seriously and not in a light-hearted manner. The only argument advanced is that Government give 13 annas in the rupee to the manager and therefore it is Government service. This line of argument is not correct. Now you have to spend a lot of Government money for the Ram Mohan Palace. But can you insist that the workmen employed there, should be selected on the basis of the Staff Selection Rules. The Paliam estate is part of the Government now. Why not extend the principle there also? My submission is that aided service is not purely Government service. Therefore this principle is not acceptable there.

The managers have spent considerable sum of money for running the school. Some churches have actually become insolvents as a result of spending so much money for their schools. They conduct Kuries and utlize the Kuri money for starting a school. But after the depression, they find it difficult to conduct the Kuries and they become insolvents. In any re-adjustment the amount invested by the managers will have to be taken into consideration.

Mr. Shabdai S. Koder (*Jews-Nominated*): If it is Government service, will you accept the resolution?

Mr. A. V. Moothedan (*Chalakkudi*): Yes.

Mr. Shabdai S. Koder (*Jews-Nominated*): In the High Court also?

Mr. A. V. Moothedan (*Chalakkudi*): One Judge in the High Court is a Christian according to the Constitution Act. But the Christian population is roughly 1/3 and therefore we are entitled to that representation. There are some practical difficulties for the extension of the principle of communal representation to aided service. I think the Survey Committee Report or the Education Code has provided that in rural parts

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teachers should be men of the locality. If communal representation is applied to the aided service then the Viswakarmalars of Kunnamkulam will have to be appointed in the Village schools of Chalakkudi. For the spread of education men of the locality will be more useful than strangers. The young students would like a man of their locality to teach them. Again when new schools are started no grant is given. If the members of the backward communities come and serve in aided schools at Chalakkudi who will pay them? Will these Viswakarmalars, Kanakkans and others work there without pay, in anticipation that they will get remuneration after some years? At present, the teachers have to work without aid for several years. Therefore I would request the House to consider all these aspects of the matter carefully and give a just ruling.

The House rose for lunch at 1-15 p. m. and reassembled at 2-30 p. m. with the Deputy President in the Chair.

Mr. M. L. Joseph (*Latin-Christians—Cranganur*): I rise to oppose this resolution not because I am averse to the principle of communal representation but because I am averse to the application of that principle to realms where we have no authority to tread, and especially because it comes from a corner wherein the principle of communal representation has till this day been looked upon with disfavour. I do not for a moment believe that there is any provision in the whole of the Education Code which takes away, restricts or destroys the liberty of the managers in the matter of appointments and so long as the power of appointment fully rests with the managers, we would not be justified in restricting this power by making undue impositions on their heads. It would be like imposing a premium upon the tremendous sacrifices which these managers were making in the matter of education. Any self-respecting man would rescind any dictation or imposition upon him in the matter of a self-imposed honorary service that he renders to the Society at large. It may be seen from the Administration Report that the number of schools run by private agencies far exceeds the number of Government schools and most of such institutions are run by the Catholics. What objectives could these Catholics have in running these schools by incurring enormous capital expenditure? Apart from the grant of 13 annas in the rupee, which the Government gives as a mark of their appreciation for the good work turned out, they are doing nothing towards the capital expenditure that has been incurred and is being incurred every year by these managers which sum, if calculated, would far exceed the grant that is given by the Government and I may even say that the so called grant will not be sufficient to pay off the interest on the capital sum if

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the enterprise is started by any other agency. Such being the case, it would be ridiculous on the part of the Government to imagine that any self-respecting manager will easily swallow the insult which this resolution contemplates. It may also be remarked in this connection that in the case of certain institutions the so called grant is mostly found in the fees collected by the institutions themselves. Government have no power therefore to bring any pressure upon the managers to follow any hard and fast rule in the matter of appointments. Added to these are the local conditions which will not yield to any of these rules and the managers of certain institutions will be forced to violate these rules in the interest of the progress of their institutions. If Cochin can boast of being the most literate State in India it is to a very large extent due to the selfless efforts of these private agencies and if the Government want that education should progress in the State at the rate in which it has been progressing, Government should not only check all retarding influences but also give the managers much wider powers than what they at present enjoy in the matter of appointments. It has been remarked that most of the institutions run by private agencies are under Catholic management. Let me ask a question. What is the fundamental thing which prompts these Catholic people to start so many institutions which cause them such enormous expenditure, capital and energy? There must be some object behind these. It is nothing but what is contemplated in our Cannon Law which dictates to Catholics to bring up their children according to certain ideals and traditions, and as such it is primarily to bring up our own children according to the ideals and traditions of our religion that we are starting institutions and spending such large amounts. This being our motive in starting institutions, if Government is going to impose a premium by means of this resolution it may not be possible for our managers to choose teachers who satisfy the needs they have in view, with the result that the Catholic managers will be forced to close all the schools under their management and the Government may find it hard to replace these institutions to cater to the needs of the population in the manner and with as much efficiency as has been done by these private institutions. I may also add as a practical example that it may not be possible for the managers to appoint teachers without regard to their religious beliefs and moral standards. If the resolution is accepted the manager may sometimes be forced to appoint an Atheist as the headmaster of an institution and if these Catholic managers are driven to the necessity of appointing Atheists and immoral people as heads of institutions, I think it would be the most awful and most unwelcome state of affairs which we can imagine. I therefore appeal to the good sense of

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the hon'ble members of this Council and also to the sense of reason of the Government of His Highness the Maharaja of Cochin.

Mr. K. Kochukunhan Kaimal (*Vadakkancheri*): Sir, though I do not agree with the principle of the resolution or of the amendment in the present form, I have to submit a few words making my position clear. The resolution seeks to extend the principle of communal rotation in the matter of appointments in aided schools. While the amendment envisages the procedure or the machinery to be followed in the matter of working out the principle enunciated in the resolution, I myself cannot agree with the resolution or the amendment in the form in which it is now presented. But I have to make my position clear so far as my own feeling and the opinion of the party to which I belong is concerned. This party was never opposed to rendering communal justice to all castes and creeds as far as possible and within practical limits. Now the resolution ignores this practical principle and wants to extend the principle *ipso facto* to all institutions which receive aid from the Government. One argument sought by the mover is that these so called institutions are placed on a par with Governmental institutions and that the servants of the private institutions also are placed on an equal footing with that of the Government servants. My submission is that it cannot be supported in the light of the following few facts. We see that most of these institutions are worked not exclusively out of the contribution or aid given by the Government but it is worked with the finances of the individuals and the institutions who start them. Now it is a matter of common knowledge that most of these institutions begin to get aid from the Government only after some four or five years and in some cases even longer, and during all these periods they are being maintained by the private agencies who are responsible for bringing up such institutions. In the matter of construction of buildings and in matters connected with the maintenance of the buildings, etc. a large portion of the amount is spent and these amounts are not provided by the Government but by the persons responsible for such institutions themselves. Even when the Government began to give aid to these institutions they only gave 13 or 14 annas. So I submit it is wrong to assume as the mover has put it that these institutions are on a par with Government institutions so as to entitle these institutions also to be given the same ratio in the matter of appointment. The argument sought to be relied upon by the mover in order to support this resolution cannot stand in the light of the facts referred to above. No doubt there is, I submit, some difference with regard to these institutions. It

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is rather unwise to say that those persons who are responsible for the management should have no interest in the matter of these appointments. It is not quite correct to say that because the Government simply gave a portion of the cost they should have the full power and control over these appointments. No doubt it is quite proper that so long as these institutions receive support from the Government, the Government should have some voice in the matter of appointments, promotions and other matters. But all the same it is rather hard to say that the Government should have the full control in the matter of appointments. So my position is that in order to do communal justice so long as these institutions receive grant from the Government, the Government should have some hand in the matter of appointments and it should not be let to the whims and fancies of the managers. But it is rather difficult to say at this stage what should be the ratio or the proportion that should be maintained so far as the power of appointments are concerned between the aided school managers and the Government. But some of the members advocated very strongly for entirely leaving this matter into the hands of the managers. Mr. Pylee was extalling the high ideals and traditions on which these schools were started and that the managers themselves should be given a free hand to maintain this. So long as they derive benefit from the Government it cannot certainly be said that they should also be given a free hand in following their own ideals and traditions. They have also to conform to the rules and procedure prescribed by the Government; so that it is not quite correct to say that the managers of the private institutions, especially the Christians, should be given a free hand in the matter of appointments. My submission is that in order that communal justice may be meted out there must be some control over the appointments of teachers. How this principle of rendering communal justice to all communities should be worked out, it may be difficult to say. Since the Government was able to solve the question in the matter of appointments in Government service, they may be able to solve it in this case also. If requests come from managers Government will also come to its aid and will be willing to do justice to all the communities within the prescribed limits. The member for Ezhuvas, Cochin-Kanayannur, questioned the motive of the mover of this resolution. The mover of the resolution no doubt submitted at the outset that he does not stand for the principle of communal representation. He might have his own reasons and motives but to question his motive is rather uncharitable. So long as this party or the State Congress Party wanted to have the principle of communal representation in the matter of appointments in Government service, my friend Mr. Nambiar

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was justified in requesting for an extension of that principle to aided service. It was quite fair on his part to ask the Council or the Government to extend that principle to services which derived aid from Government. But my learned friend was questioning the motive of Mr. Nambiar. I think he is probably afraid of the dissensions and quarrels in his own party. At first I thought he was speaking on behalf of his party since he was saying 'we, we'. We also find dissensions from the position already taken up by the party so far as the rendering of communal representation is concerned. He ought to have been able to settle their own differences with their comrades in their party instead of finding fault with my friend who wanted to extend this principle to aided services. He had overshot his mark. I do not support the resolution or the amendment in the form in which it is now brought forward. I shall always be willing to support the resolution which seeks to have some control over the appointment of teachers in these private institutions.

മിസ്റ്റർ സി. വി. ഇയ്യു: ഈ പ്രമേയത്തെക്കുറിച്ചു വളരെയധികം പേർ സംസാരിക്കുകയും, ഈ സഭയെ ഇതിന്റെ എല്ലാവശങ്ങളും പറഞ്ഞു മനസ്സിലാക്കുകയും ചെയ്തുകഴിഞ്ഞിരിക്കുന്ന ഈ ഘട്ടത്തിൽ ഞാൻ പറയാതെ കഴിക്കണമെന്നാണു് വിചാരിച്ചിരുന്നതു്. പക്ഷെ, ബഹുമാനപ്പെട്ട കൊട്ടങ്ങല്ലൂർ ലാറിന്റെ ക്രസ്ത്യൻ മെമ്പർ ഞങ്ങളുടെ 'മൂലയെക്കുറിച്ചുകൂടി' (corner) ഒരു വാക്കു പറയുകയുണ്ടായി. എന്നാൽ ആ മൂലയിൽ ശരിക്കു തികഞ്ഞിരിക്കുന്നതു ഞാനാണു്. ഞാൻ ഒരിക്കലും സമുദായപ്രാതിനിദ്ധ്യതത്വത്തെ എതിർത്തിട്ടില്ലെന്നതെന്നെയല്ല, അതിനെ എതിർത്ത ഒരു സ്നേഹിതന്റെ അഭിപ്രായത്തെ എതിർത്തിട്ടുണ്ടെന്നുള്ളതുംകൂടി ഈ സഭക്കു് അറിയാവുന്നതാണു്. ആ സ്നേഹിതൻ ഇപ്പോൾ ഇവിടെയില്ല. എന്റെ സ്നേഹിതൻ മിസ്റ്റർ ആന്റണിയും സമുദായപ്രാതിനിദ്ധ്യതത്വത്തെ അനുകൂലിക്കുന്ന ആളുമാണു്. അതുകൊണ്ടു് ഞങ്ങളുടെ ഈ മൂലയെ ഒന്നിച്ചു ചേർത്തു് അദ്ദേഹം പറഞ്ഞതിൽ എനിക്കു വളരെ വ്യസനമുണ്ടു്.

ഗ്രാന്റു് സ്കൂളുകൾ അധികവും നടത്തിവരുന്നതു് ക്രസ്ത്യാനികളാണെന്നുള്ളതു് അവിതർക്കിതമായ സംഗതിയാണു്. അവർ നടത്തുന്ന സ്കൂളുകളിൽ അധികവും ക്രസ്ത്യാനികളായ അദ്ധ്യാപകന്മാരുള്ളതുകൊണ്ടു് ഈ സ്ഥാപനങ്ങളിൽ വേണ്ടപോലെ സമുദായപ്രാതിനിദ്ധ്യം പാലിക്കുന്നതിനു കഴിയുന്നില്ലെന്നുള്ള തത്വത്തിന്മേലാണു് ഈ പ്രമേയവും ഇതിനെപ്പറ്റിയുള്ള വാദപ്രതിവാദങ്ങളും ഇവിടെ ഉണ്ടായിട്ടുള്ളതു്. ഞാൻ സമുദായപ്രാതിനിദ്ധ്യത്തിനു വിരോധിയല്ല. എന്റെ സ്നേഹിതൻ ബഹുമാനപ്പെട്ട തുപ്പുണിത്തുറ മെമ്പർ അതിനു വിരോധിയാണെന്നു് അദ്ദേഹംതന്നെ തുറന്നു പറഞ്ഞിട്ടുണ്ടു്. ക്രസ്ത്യാനികളുടെ സ്കൂളുകൾ ഗവണ്മെന്റിൽനിന്നും ഗ്രാന്റു് വാങ്ങുന്ന കാലത്തോളം ഇന്നല്ലെങ്കിൽ ഏറെ താമസിയാതെ അവരുടെ സ്കൂളുകളിൽ ക്രസ്ത്യാനികളല്ലാത്തവർക്കു അദ്ധ്യാപകന്മാരായി സമുദായപ്രാതിനിദ്ധ്യതത്വമനുസരിച്ചു പ്രവേശിക്കുവാൻ പ്രയാസമുണ്ടാകയില്ലെന്നു തുറന്നു പറയാതെ നിവൃത്തിയില്ല. മിഷ്യനറിമാർ മതപ്രചരണത്തിനുവേണ്ടി കേരളത്തിൽ മാത്രമല്ല, അവർ പോയിട്ടുള്ള മിക്ക സ്ഥലങ്ങളിലും മതം പ്രചരിപ്പിക്കണമെന്നുള്ള ഉദ്ദേശത്തോടുകൂടി സ്കൂളുകൾ തുറന്നിട്ടുണ്ടു്. ക്രസ്ത്യാനികൾ സ്ഥാപിച്ചിട്ടുള്ള സ്കൂളുകൾ ആ ഉദ്ദേശം

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പാലിക്കുവാൻവേണ്ടി വിനിയോഗിക്കുന്നതിൽ ലജ്ജിക്കേണ്ട ആവശ്യമില്ല. ഇപ്പോൾ അങ്ങിനെ ആരംഭിച്ചിട്ടുള്ള സ്കൂളുകൾ മിക്കതും ഓരോരുത്തരുടെ ഉദ്യോഗാവശ്യത്തിനുവേണ്ടിയുള്ള സ്ഥാപനങ്ങൾ മാത്രമാക്കി ആധ്യാത്മികമായുള്ള അതിന്റെ ആദർശങ്ങളെ ബലികഴിക്കുന്ന സ്ഥിതിയിൽ എത്തിച്ചേർന്നിട്ടുണ്ട്. അവർ ഗവൺമെൻറിൽ നിന്നും ഗ്രാൻറ് വാങ്ങുകയും, ഗവൺമെൻറ് കരിക്കുലമനുസരിച്ച് വിദ്യാഭ്യാസം നടത്തുകയും ചെയ്യുന്നതുകൊണ്ട് സ്കൂൾ സ്ഥാപനത്തിലുള്ള ആദർശങ്ങളെ ബലികഴിച്ചുവരികയാണ് ചെയ്യുന്നത്. മതപ്രചരണോദ്ദേശത്തോടുകൂടി സ്ഥാപിച്ചിട്ടുള്ള സ്കൂളുകൾ ഗവൺമെൻറിൽനിന്നും ഗ്രാൻറ് വാങ്ങിവരുന്നതുകൊണ്ട് സമുദായ പ്രതിനിധ്യം അനുവദിക്കേണമെന്നു ആവശ്യപ്പെടുന്നുണ്ടെങ്കിൽ അതു തെറ്റല്ല. ആരും ഗവൺമെൻറ് ഗ്രാൻറ് വാങ്ങി പണം സമ്പാദിപ്പാനല്ല മത പ്രചരണത്തിനുവേണ്ടിയാണ് തങ്ങൾ സ്കൂളുകൾ സ്ഥാപിച്ചിട്ടുള്ളതെന്നും ചില ആദർശങ്ങൾക്കുവേണ്ടിയാണ് കുസ്രൂനികൾ ജീവിക്കുന്നതെന്നും അവർ ലോകത്തിനു കാണിച്ചുകൊടുക്കുക; അതിൽ ചേർന്നു പഠിക്കുവാൻ സമ്മതമുള്ള കുട്ടികളെ മാത്രം ചേർത്തു പഠിപ്പിച്ചാൽ മതി; സർവ്വകലാശാലയും ഗവൺമെൻറും അതിനു് അംഗീകരണം തരണമെന്നു മാത്രമേ കുസ്രൂനികൾ ആവശ്യപ്പെടേണ്ടതുള്ളൂ. ഇതു എന്റെ സ്വന്ത അഭിപ്രായമല്ല. അഞ്ചോ ആറോ കൊല്ലം മുമ്പ് ഇൻഡ്യയിലെ കുസ്രൂൻ എഡ്യൂക്കേഷനെക്കുറിച്ച് അന്വേഷണം നടത്തുവാൻ വേണ്ടി പ്രൊഫസർ ലിൻറ്സെ എന്നൊരു സായ്പിനെ പ്രസിഡൻറായിട്ടുവെച്ച് ഒരു കമ്മിറ്റിയെ നിശ്ചയിച്ചു. ആ കമ്മിറ്റിയുടെ റിപ്പോർട്ടിൽ കുസ്രൂൻ ആദേശപ്രചരണാർത്ഥം സ്ഥാപിച്ചിട്ടുള്ള യാതൊരു സ്കൂളുകളും ഗവൺമെൻറ് ഗ്രാൻറ് വാങ്ങുവാൻ പാടില്ല എന്നാണ് പറയുന്നത്. മതപ്രചരണത്തിനുവേണ്ടി സ്ഥാപിച്ചിട്ടുള്ള സ്കൂളുകളെല്ലാം കുസ്രൂനികളുടെ വയറു പിഴപ്പിനുവേണ്ടിയുള്ള വയായി തീർന്നിട്ടുണ്ടെന്നാണ് പ്രൊഫസർ ലിൻറ്സെ പറയുന്നത്. കൊച്ചീരാജ്യത്തിൽ കുസ്രൂനികൾ വളരെ അധികമുള്ളതുകൊണ്ട് അവർ ഈ സംഗതിയിൽ ഒരു ദൃഷ്ടാന്തം കാണിച്ചുകൊടുക്കുകയാണ് വേണ്ടത്. അവ്യവസ്ഥിതമായ നിലയിൽ ഗവൺമെൻറ് പിരിച്ചെടുക്കുന്ന പണം ഗ്രാൻറായി വാങ്ങുകയാണെങ്കിൽ നിശ്ചയമായും ഗവൺമെൻറിന്റെ ഉപദേശമനുസരിച്ച് എല്ലാ ജാതിക്കാർക്കും കൂടി വയറുപിഴപ്പിനു പ്രയോജനമുള്ളതാക്കണം. എന്നാൽ അതിനു് കുസ്രൂനികളാരും സമ്മതിക്കയില്ല. അവർ മറ്റെങ്കിലും തരത്തിൽ പണമുണ്ടാക്കി സ്കൂൾ നടത്തിയാൽ മതി. നമ്മുടെ പൂർവ്വീകന്മാരെപ്പോലെയും സമകാലീനന്മാരെപ്പോലെയുമുള്ള ത്യാഗങ്ങൾ സഹിക്കുവാനുള്ള ഒരു സമുദായമാണ് കുസ്രൂനി സമുദായം. ആ ത്യാഗം സഹിച്ചെങ്കിലും ഗവൺമെൻറ് ഗ്രാൻറ് വേണ്ടെന്നുവെക്കുകയും, സ്വന്തം പണം കൊണ്ടു് സ്കൂൾ നടത്തുകയും ചെയ്യണമെന്നാണ് ഞാൻ പറയുന്നത്.

ബഹുമാനപ്പെട്ട ക്രാങ്ങനൂർ ലാറിൻ കുസ്രൂൻ മെമ്പർ പറഞ്ഞതു് സാന്മാർഗ്ഗികരല്ലാത്ത ആളുകളെ അദ്ധ്യാപകന്മാരായി നിയമിക്കരുതെന്നു നിർബ്ബന്ധമായി പറയുകയുണ്ടായി. തീർച്ചയായും ഇന്നു ലോകത്തിൽ നടന്നുവരുന്ന സാന്മാർഗ്ഗിക രീതിക്കു് തെറ്റായി പ്രവർത്തിക്കുന്ന ഒരു അദ്ധ്യാപകനേയും ഒരു സ്കൂളിലും വെച്ചുകൊണ്ടിരിക്കുവാൻ തരമില്ല. തൃശ്ശൂർ താലൂക്കിൽ ഉള്ള ഒരു കത്തോലിക്കാ സ്കൂളിൽ സന്മാർഗ്ഗിയല്ലാത്ത ഒരു അദ്ധ്യാപകനെ പിരിച്ചുവിട്ടതായിട്ട് എനിക്കു് അറിവുണ്ട്. ഏതെങ്കിലും കത്തോലിക്കാ സ്കൂളിൽ സന്മാർഗ്ഗികളല്ലാത്ത അദ്ധ്യാപകന്മാരുണ്ടെങ്കിൽ അതു് വിദ്യാഭ്യാസ ഡിപ്പാർട്ട്മെൻറിന്റെ മുമ്പാകെയോ ഈ സഭ മുമ്പാകെയോ മൂണ്ടിക്കാണിച്ചു് അവരെ പിരിച്ചുവിടേണ്ടതാണെന്നു് മൂണ്ടിക്കാണിക്കാമായിരുന്നു. ഞാൻ ഈ പ്രമേയത്തിൽ ഉദ്ദേശിച്ചിട്ടുള്ള ആദർശങ്ങളോടു് പൂർണ്ണമായി അനുകൂലിച്ചുകൊണ്ടു് എന്റെ പ്രസംഗം അവസാനിപ്പിച്ചുകൊള്ളുന്നു.

LIBRARY ARCHIVES Kerala Legislative Assembly

മിസ്റ്റർ ഇസ്മായിൽ ഹാജി ഇബ്രാഹിം സേട്ട്: സർ, ബഹുമാനപ്പെട്ട തുപ്പൂണിത്തുറ മെമ്പർ ഇവിടെ കൊണ്ടുവന്നിട്ടുള്ള റസല്യൂഷനെ സംബന്ധിച്ച് ഈ ഹൌസ്സിൽ വളരെ വാഗ്പ്രതിവാദങ്ങൾ ഉണ്ടായതിനുശേഷം അവസാനം മതസംബന്ധമായ പ്രസംഗങ്ങൾ ഉണ്ടായിതുടങ്ങിയിരിക്കുന്നു. മതത്തെക്കുറിച്ച് പ്രസംഗിക്കുന്നതുകൊണ്ടും ഒരു ചർച്ചും മറ്റൊ അല്ല ഈ സ്ഥലം. ഈ റസല്യൂഷനിൽ മതത്തെ സംബന്ധിച്ച യാതൊന്നും വ്യക്തമായി കാണുന്നില്ല. വാസ്തവത്തിൽ ക്രിസ്ത്യാനികളെ സംബന്ധിച്ചോ, മുസ്ലിമിങ്ങളെ സംബന്ധിച്ചോ ഹിന്ദുക്കളെ സംബന്ധിച്ചോ യാതൊന്നും ഈ റസല്യൂഷനിൽ വ്യക്തിപരമായി എടുത്തുപറഞ്ഞിട്ടില്ല. ക്രിസ്ത്യാനികളുടെ പ്രൈവറ്റ് ഇൻസ്റ്റിറ്റ്യൂഷനെ സംബന്ധിച്ച് ഇവിടെ പ്രസംഗിച്ച കേട്ടതിൽനിന്നും മനസ്സിലായതു് മിക്കതിലും അവരുടെ ആളുകളെ മാത്രം നിയമിച്ചുപോരുന്നുണ്ടോ എന്നുകൂടി സംശയിക്കേണ്ടിയിരിക്കുന്നു. പ്രൈവറ്റ് ഇൻസ്റ്റിറ്റ്യൂഷൻസ് നടത്തിവരുന്നതു് അധികവും മാനേജർമാർ അവരവരുടെ സ്വന്തം കയ്യിൽനിന്നും പണം ചിലവുചെയ്തു് കെട്ടിടങ്ങളും മറ്റും ഉണ്ടാക്കീട്ടാണു്. ഗവൺമെൻറിന്റെ ഉത്തരവാദിത്വത്തോടുകൂടി നടത്തിവരുന്ന സ്കൂളുകളിലേക്കാൾ കൂടുതൽ വിദ്യാർത്ഥികൾ പ്രൈവറ്റ് വിദ്യാലയങ്ങളിലാണു് പഠിച്ചുവരുന്നതു്. അങ്ങിനെയുള്ള വിദ്യാലയങ്ങളിൽ അദ്ധ്യാപകന്മാരെ നിയമിക്കുന്നതിനുള്ള അധികാരം ഗവൺമെൻറിലേക്കു വിട്ടുകൊടുക്കണമെന്നാവശ്യപ്പെടുന്ന ഈ റസല്യൂഷന്റെ ഉദ്ദേശത്തോടു ഞാൻ പൂർണ്ണമായി അനുകൂലിക്കുന്നില്ല. ഗവൺമെൻറുതന്നെ സ്റ്റാഫ് സിലക്ഷൻ ബോർഡിൽ നിന്നു നിയമനങ്ങൾ നടത്തിവരുന്നതു് വളരെ പ്രയാസപ്പെട്ടാണു് എന്നാണു പറയുന്നതു്. അതോടുകൂടി ഈ ചുമതലയും വെച്ചുകൊടുക്കുകയാണെങ്കിൽ അതു് സ്വീകരിക്കുന്നതിനു് ഗവൺമെൻറിനു് തൃപ്തിയുമില്ല. എന്നാൽ ഈ കാര്യം ഈ തരത്തിൽതന്നെ ചെയ്യണമെന്നു നിർബ്ബന്ധമുള്ളപക്ഷം അതിനെപ്പറ്റി ഗവൺമെൻറു് ആലോചിക്കാതിരിപ്പാനും പാടില്ല. പ്രൈവറ്റു് ഇൻസ്റ്റിറ്റ്യൂഷന്റെ കാര്യത്തിൽ ആ സമുദായത്തിന്റെ അവകാശം ഇല്ലാതാക്കുന്നതിനേക്കാൾ നല്ലതു് ഗവൺമെൻറിൽനിന്നും അവർക്കു വേണ്ടുന്ന ഉപദേശങ്ങൾ കൊടുക്കുകയാണു്. സമുദായത്തിന്റെ താല്പര്യങ്ങളനുസരിച്ചു് ഉദ്യോഗനിയമനം നടത്തുന്നതിനുള്ള അധികാരം സ്റ്റാഫ് സിലക്ഷൻ ബോർഡിനോ മറ്റു വല്ല ഡിപ്പാർട്ട്മെൻറിനോ വെച്ചുകൊണ്ടു് പ്രൈവറ്റു് ഇൻസ്റ്റിറ്റ്യൂഷൻസു അവരെക്കൊണ്ടുതന്നെ നടത്തിക്കണമെന്നേ എനിക്കു പറയുവാൻ ഉള്ളൂ.

*മിസ്റ്റർ കെ. ആർ. വിശ്വംഭരൻ: മിസ്റ്റർ പ്രസിഡൻറു്, സർ, ബഹുമാനപ്പെട്ട തുപ്പൂണിത്തുറ മെമ്പർ അവതരിപ്പിച്ചിരിക്കുന്ന ഈ പ്രമേയത്തെ ബഹുമാനപ്പെട്ട ഏറണാകുളം മെമ്പറുടെ ഭേദഗതിയോടുകൂടി ഞാൻ അനുകൂലിക്കുന്നു. ഇതിനുമുമ്പു് ഇതിനെ അനുകൂലിച്ചുള്ള കക്ഷിയിൽനിന്നു പ്രസംഗിച്ച ഒരു അംഗത്തെപ്പോലെ ഈ പ്രമേയ കർത്താവിന്റേയും ഭേദഗതി അവതരിപ്പിച്ച മെമ്പറുടെയും ഉദ്ദേശ ശുദ്ധിയിൽ എനിക്കു ഇതേവരെ വിശ്വാസം തോന്നീട്ടില്ല. പാവപ്പെട്ടകുടിയാന്മാരുടേയും വില്ലേജു് ഉദ്യോഗസ്ഥന്മാരുടേയും നിയമനങ്ങൾ സ്റ്റാഫ് സിലക്ഷൻ ബോർഡിനു വിട്ടുകൊടുക്കണമെന്നു പറഞ്ഞപ്പോൾ മൌനം ദീക്ഷിക്കുകയും, അതിനെതിരായി വോട്ടു ചെയ്യുകയും മുനിസിപ്പാലിറ്റികളിൽ ഇപ്പോൾ നടത്തിവരുന്ന നിയമനങ്ങൾ സ്റ്റാഫ് സിലക്ഷൻ ബോർഡിന്റെ പരിധിയിൽ നിന്നു വിട്ടുകളയണം എന്നു മുൻസിപ്പൽ കോൺഫ്രൻസുകളിലും മറ്റും വാദിക്കുന്ന രണ്ടു മെമ്പർമാർ ഗവൺമെണ്ടിന്റെ നിയമനാധികാരങ്ങളിൽ പെടാത്ത ചില വകുപ്പുകളിൽ ഉദ്യോ

* Speech not corrected by the hon'ble member.

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ഗനിയമനം നടത്തുമ്പോൾ സ്റ്റാഫ് സിലക്ഷൻ ബോർഡിന്റെ തത്വമനുസരിക്കണമെന്നു പറയുകയും ചെയ്യുന്നതിനെപ്പറ്റി സംശയിക്കാതിരിപ്പാൻ കാരണം കാണുന്നില്ല. അവർ ഉദ്ദേശിച്ച തരത്തിലുള്ള ചില രംഗങ്ങൾ ഇവിടെ നടത്തപ്പെട്ടിട്ടുള്ളതു് നിങ്ങൾക്കെല്ലാം കാണുവാൻ കഴിഞ്ഞിട്ടുണ്ടു്. സമുദായ പ്രാതിനിധ്യത്തിന്റെ ശക്തി എത്രകണ്ടു് ഇവിടത്തെ സമുദായങ്ങൾക്കുണ്ടെന്നു് പരീക്ഷിക്കുന്നതിനു് ഒരവസരം ഇന്നു അവർ തന്നെ കൊടുത്തിരിക്കയാണു്. അതു പലവിധത്തിലും ഇവിടെ പ്രത്യക്ഷപ്പെടുകയും ചെയ്തിട്ടുണ്ടു്. ഈ കൊച്ചിൻ സ്റ്റേറ്റ് കോൺഗ്രസ്സ് കക്ഷിയിൽ നിന്നു ഇതിനെ സംബന്ധിച്ചു് ഒരു അഭിപ്രായ വ്യത്യാസമോ ഒരു കക്ഷിത്വമോ ഉണ്ടായിട്ടില്ലെന്നു് ഞാൻ ബഹുമാനപ്പെട്ട വടക്കാഞ്ചേരി മെമ്പറോടു് പറഞ്ഞുകൊള്ളുന്നു. ഈ പാർട്ടിയുടെ പാരമ്പര്യവും ഇതിന്റെ ചരിത്രവും മനസ്സിലായിട്ടുള്ളവർക്കു് ഇങ്ങിനെയുള്ള കായ്ങ്ങൾ വരുമ്പോൾ ചില വിട്ടുവീഴ്ചകൾ ചെയ്യാനുള്ള പാരമ്പര്യം ഈ കക്ഷിക്കുണ്ടെന്നു ബോദ്ധ്യപ്പെട്ടും. സമുദായ പ്രാതിനിധ്യതത്വത്തിൽ നിബ്ബന്ധമായി നില്ക്കുന്ന ഈ കക്ഷി അതിന്റെ തത്വത്തെ ശരിയായി അംഗീകരിക്കുകയും അതിനോടു പൂർണ്ണമായി അനുകൂലിക്കയുമാണു് ചെയ്യുന്നതു്. പക്ഷെ ആ തത്വത്തിനെതിരായി വേറെ ചില രൂപത്തിൽ വരുന്നു—എത്ര അപ്രധാന്യമോ, അപ്രായോഗികമോ ആയ പ്രമേയങ്ങളായാലും—പ്രമേയങ്ങളെ ഞങ്ങളെക്കൊണ്ടു എതിർപ്പിച്ചു സമുദായ പ്രാതിനിധ്യ തത്വത്തെതന്നെ ദുർബ്ബലമാക്കുന്ന ഒരു ഒളിയമ്പു് ഇതിൽ പ്രവർത്തിക്കുന്നുണ്ടെന്നു് മനസ്സിലാക്കുവാനുള്ള ബുദ്ധി ഞങ്ങൾക്കുണ്ടെന്നു ഞങ്ങൾ ഇതിന്റെ പ്രയോക്താക്കളോടു് പറഞ്ഞുകൊള്ളുന്നു. സമുദായ പ്രാതിനിധ്യ തത്വത്തെ എതിർക്കുന്നതിനോ അതിനെ നിരസിക്കുന്നതിനോ ആർക്കുതന്നെ സാധിക്കയില്ല. വാസ്തവത്തിൽ ഇതിനെതിരായി പ്രസംഗിച്ച ആളുകൾക്കു് ഇതിന്റെ ശരിയായ ഉദ്ദേശം മനസ്സിലായിരുന്നു എങ്കിൽ അങ്ങിനെ ചെയ്യുകയില്ലായിരുന്നു എന്നാണു് എനിക്കു പറയുവാനുള്ളതു്. ഞാൻ ഈ പ്രമേയത്തെ അനുകൂലിക്കുന്നു.

Dr. A. R. Menon (*Minister for Rural Development*): If I participate in today's debate it is only in my capacity as the leader of the Cochin Congress Party and not in my position as the Minister. I am very glad to note that whatever may be the result of this discussion, my friend who has been an Atheist all through his life, has been converted into a religious man. Apart from this joke I am very anxious to enunciate the principle that has actuated us in coming to a definite settlement—I do not think an ideal settlement, a settlement on compromise. The essence of politics is compromise. When we have got a party consisting of an infinitesmal minority of one section, we hold that it is our duty, as far as possible, to conciliate their wishes without violating any fundamental principle. That is the reason why we have come to this settlement realising fully well the feeling of the Christian community. It is all very well to talk about high ideals and principles but in reality, in practical life, unless you are prepared to effect compromises, unless you are prepared to meet other men's views to some extent, there will be no progress and there will be no practical settlement. It is essential for the practical settlement of various questions that confront

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us day to day outside and inside the State that a spirit of give and take must prevail. It is easy to criticise saying that in the eyes of God everyone is equal and that you cannot show an invidious distinction when a matter comes before the House. But I submit that it is essential that we should take into consideration the human weaknesses, the human passions and the human feelings. Those who do not take into consideration these aspects generally can only lead a life proclaiming ideals without translating those ideals into action or without conceding any benefit to the people whom they wish to serve. It is this principle that actuated us to effect a compromise and we enunciated two alternative proposals for the acceptance of this House. These proposals we have unanimously accepted on our side. The first one is, the House will remember that some time ago in the Special Finance Committee I wrote a dissenting minute—or an additional note if you like—in which I stated that the full pay of the school masters must be borne by the Government and contingencies of 7½ per cent or 10 per cent, whatever it may be, must be given to the school authorities and then the selection of school masters may be brought under the control of the Board. That was my personal view. Now we are giving an alternative proposal. I hold now as I had held before that so far as elementary education is concerned it is the primary duty of the Government to undertake the sole responsibility of conducting that part of education. But realising our limitations and the difficulties, especially the difficulties that the Catholic population will experience, we have brought this proposal. You have not given the real reason for running these schools, the real reason is that it is incumbent upon the Catholics to impart education to their children and it is their duty to start educational institutions. Naturally with a little help from the Government that school should be made use of by the other citizens of the State. Now realising all these things, I do not think any Government will be able to introduce an ideal state of affairs. We are considering this question from another aspect. What is the amount that the Government is giving?—13½ annas or 14 annas. But the buildings have been put up by the managers. They are therefore getting only a portion of the amount and even the contingencies that they get may not be sufficient to meet all the expenses. Therefore the private school managers have got a right to say that they are bearing a portion of the expenditure and that they have a certain right in the matter of selection of teachers. I do not think anybody can question that. Therefore we say that it is for the Government to consider that when a substantial portion of the expenditure is provided by the Government and a portion subscribed by the management, a portion of the appointment

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must be given completely to the managers, and with regard to the other portion communal representation should be effected. I say that is the compromise between the two positions. I submit in all sincerity that this question is recurring year after year and however much we may disagree or agree with regard to the justice and fairness of this question, this question has become a burning topic and unless some such adjustment is brought about the position will gradually become worse. Therefore realising all these things and realising that there is such a thing as responsibility in advocating public questions, and that that responsibility must make us realise the practicability of a thing apart from the idealism that one proclaims, we have come to the conclusion rightly or wrongly and we are going to stick to it. It follows then that the resolution cannot be accepted. There is that difficulty in the resolution. If the resolution as amended by my friend is put forward what is the position? Our position would have been different if the Government were to accept this amendment to the amendment we have explained above. So long as this position remains as it is we are unable to support this motion. It is for the Government in the light of the discussion to consider this question and it the Government brings forward a revised proposal on the lines suggested, it will be our duty to support it. There is nothing of communalism in this. There is no question of dividing ourselves. The truth of the matter is that human sentiments, human passions and human feelings cannot be controlled by any frame work or constitution. It will assert itself. It is nothing peculiar to Hindus, Christians or Mohammedans. The moment we realise our limitation then the whole trouble will vanish. Human weakness is inherent in every human being. It is futile to stem this tide. I have made this statement on the lines of the speech of Mr. Ramachandra Ayyar. It is with a view to bring this matter to an amicable settlement that we have endeavoured to place these facts before the House. We are constrained at this stage not to lend our support either to the resolution or the amended resolution. I hope and trust our position has been well understood by the House.

Mr. K. M. Ibrahim (*Cranganur*) : What is the amendment to the amendment ?

Dr. A. R. Menon (*Minister for Rural Development*) : This is the amendment to the amendment. If a proportion of the appointments is reserved for the managers, Government may interfere and take up the question of communal representation with regard to the other portion. Whether it is practicable or feasible are questions on which we cannot enter now. We can

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only enunciate a general principle now. The other questions will require further consideration. We can only elucidate the principle that should guide us in coming to a settlement or compromise.

Mr. V. K. Bhaskara Menon (*Cranganur*) : I rise to support this resolution with the amendment as amended by the hon'ble member for Ernakulam. Now, the arguments advanced against this highly non-cantroversial resolution, though a certain amount of heat is wasted on it, can be briefly summed up as three-fold. One is recompense for the service rendered. That is one argument advanced by the hon'ble member for Vadakkancheri. They are contributing a certain portion and so they are entitled to have the power in their hands. That is one side of the argument. Then there is the Christian argument of the hon'ble member for Latin Christians, Cranganur, and one other argument advanced by my hon'b'e friend Mr. Pylee that if the Government accepted this resolution, then the whole educational system will come to a stand-still and Cochin will revert to barbarism. So, these are the three aspects in which the resolution is attacked by the hon'ble members of this House. And fourthly, the Government have attacked this resolution. They found it impracticable or impossible to work. I didn't understand the difficultie pointed out by the Secr tary. He wanted to throw some difficulties, but he did not explain them. My position is this. Now the argument based on communal representation is rooted on this fundamental basis that where the people are contributing for a particular thing, then they are entitled to get a share of the spoils. Otherwise I really can't understand all this cry about communal representation.

Mr. A. V. Moothedan (*Chalakkudi*) : That is a wrong conception of communal representation.

Mr. V. K. Bhaskara Menon (*Cranganur*) : If that is a wrong conception, my friend will explain when his time comes. Let me proceed in my own way. Here is a case where Government is contributing 14 annas in the rupee. If that is so, then, should not Government have some controlling voice in the disposition of this money or should the matter be left completely in the hands of the managers? That is the one question before the House. I have been finding in various parts of the country that wherever institutions are run by private bodies, they make it a point to neglect completely or rather to abstain from giving any chance for members of any other community. For example, there is a school at Trichur, one Hindu institution. It is a matter of regret to find that there is not a member of any other community among the staff. That being the state of affairs, there

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will never be communal harmony. I think that is the position in other parts of the country too. So, wherever you find institutions being run, there is this difficulty. The private body seems to be under the impression that the grant that they get from the Government is to be utilised solely for jobs whether paid or partly paid to members of their own community. This is not a happy state of affairs. Meeting the argument of recompense for service rendered advanced by one hon'ble member, there is no argument forthcoming to be met. As far as Cochin State is concerned the organised Government has been the result of the endeavours of Panikkar Kappithan and Valans, and so my friend Mr. Moni's people will have to monopolise the whole State. The point is, are we going to consider the principle of communal representation or not? Now, the Cochin Congress in a subdued fashion, and the State Congress in an open fashion have been arguing for communal representation and I think quite correctly too. The communal representation is necessary in the interest of the State. If that is so, then the question is, what is wrong in claiming that the teachers in aided schools ought to be appointed on this basis. My submission is that not a single valid argument has been advanced and therefore this resolution ought not to raise so high a controversy. There should not be any difference at all. Both Congresses should join and support the resolution as amended, by the hon'ble member for Ernakulam.

*Mr. A. L. Antony (*Irinjalakkuda*): In opposing this resolution, I associate with all that has been said by the Cochin Congress Party. I have to add only one more point. It has been said that, because Government is contributing, the appointments should come under the purview of the Staff Selection Board. I may submit that the rent must be paid for the building, full grant should be paid to the teachers, and more amounts for contingencies should be granted. If that were so, the rotation under the Government rule should be made to them. I have to submit not only that. When servants are appointed as per the Government rules, by the Staff Selection Board, they get the privileges, viz., pension, promotion, &c. So when they are appointed, they also must be given such privileges. They must have the same privileges which other Government servants are getting. What I submit is, they must have the same qualities as those appointed in Government service. I am not against giving appointments by rotation. I want to stress the point.

Mr. V. K. Bhaskara Menon (*Cranganur*): He gets Government money.

*Speech not corrected by the hon'ble member.

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Mr. A. L. Antony (*Irinjalakkuda*): He gets only 13 annas. And further, no promotion. In an aided institution a teacher cannot get any promotion. Then he must get a pension. Where is the pension? In this connection I am reminded of one thing. In my younger days, I had a talk with a friend of mine. I did not know about the existence of the Nayar Brigade in the State then. So in a conversation with a Nayar friend of mine as to the reason for the existence of the Nayar Brigade, I was told that it was the Nayar soldiers who defended the country and for their defence from foreign invasion, as a gratitude towards them, such a system was employed. And I said that it is a thing which ought to be done. I thought it was a reasonable and proper thing. And that is also the principle followed by the Government when a Government servant retires from service or dies. His son is appointed. Nobody can deny that the services rendered by an aided institution has helped to wipe off illiteracy. So some reservation should be made to them, as a reward for the great services rendered. I think it will be better if a fair and proper resolution rather than the one in this manner is brought in this House. It is very wrong on the part of the Cochin State Congress Party also to have fully agreed with this resolution. I only say that they ought to have reconsidered their point and in the voting at least they would make it all right.

***Rao Sahib I. N. Menon** (*Director of Public Instruction*): Mr. President, Sir, after what has been said by the Secretary to the Government, my work is lightened; but a great deal of discussion has gone on since he spoke and if I attempt to speak at all, it is with a view to clear any misunderstanding that might have crept in into the discussion as far as I have been able to gather.

Firstly, Sir, with regard to the scope of the resolution, there seems to be a great deal of misconception. My anxiety is that the attitude of the Government towards this resolution should not be misunderstood or misconstrued and it is for this reason that I try to explain as I understand the scope of the resolution. It is not my business to go behind the resolution and ask what precisely was the intention of the mover. As it reads, the resolution seems to apply to the three thousand and odd teachers employed in aided schools the principle of communal rotation which has been, very justly and with considerable success, applied to the Government service. It appears to me,

*Speech not corrected by the hon'be member.

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Sir,—I talk subject to correction—still it appears to me that the resolution is based on the feeling that Government is contributing a great deal of money towards the upkeep and running of these aided schools and therefore, it is strictly speaking, Government patronage which is being shared by the employees of the aided schools. Therefore, the principle of communal rotation which has been thought just in the distribution of the loaves and fishes of the office under Government could be applied to this sphere of Government patronage also. There is also the further feeling, as I see from the discussions, that this patronage which issues in the shape of enormous sums of Government grant is being appropriated by a few communities. This, I believe Sir, is the basis of this resolution as far as I can understand it. In the course of the discussion I found that this has been misunderstood by some hon'ble members and a great deal of heat has been, at any rate, generated. One hon'ble member—I don't remember the name—nor have I noted it—said in the course of his speech that no self-respecting manager will swallow the insult contemplated by this resolution. It is precisely this misconception which I want to combat. As far as Government are concerned, they have no misconception. What is intended is the application of the principle of communal rotation and why this rotation which is considered to be extremely generous in the case of public service should become the subject of ridicule when applied to aided service, I fail to see. Another quotation which is also pertinent is this. "It is to bring up our children according to the teaching of Cannon Law that we started schools." With due respect I submit it is certainly not the reason for which the grant has been given.

Mr. A. V. Moothedan (*Chalakkudi*): To the best of my information, nobody said that.

***Rao Sahib I. N. Menon** (*Director of Public Instruction*): If that be so, the hon'ble member has not heard him.

Here again, I see a misconception. There is no doubt that no community can afford to run a school completely in defiance of all its spiritual life. And if the Christian community which runs the bulk of our schools has been trying to bring into the life of the school the spirit of morality as it conceives it, I do not see any reason why any one should object to it. There are misconceptions like this which have crept into the discussion and which have more or less in my view, clouded the issue. As far as the Government is concerned, the issue is very clear. In the first place, there is a certain amount of money whether it is 14 annas or 13 annas, it is immaterial, there is a large sum of money, which is annually disbursed to the managers of private schools

* Speech not corrected by the hon'ble member.

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and in disbursing the money, Government has a duty and right to see that the money is properly expended. The question now is whether the spending of the money properly includes also its proper distribution among the communities That is the question. Granting for arguments' sake, that being a Government contribution, thrown on the exchequer, this should be distributed evently among the communities, the question for the Government to consider is, whether it can be done. One hon'ble member who supported this resolution said that it is difficult for the Government to make this practicable. There are certain things which are intrinsically impracticable and not even an omnipotent Government can make what is impracticable practicable in the present state of affairs. There is no doubt that if the principle of communal representation could be supplied without serious difficulties even to the staff of private educational institutions, Government would very readily accept such a proposal. Government see that it is a fresh application of the old principle which they have whole-heartedly accepted in the working of their machinery. Therefore, as far as the principle is concerned, they are whole-heartedly in sympathy with the principle. But regarding the application of the principle, I submit Sir, that it is not without very serious difficulties—difficulties which in my view are not easily surmountable, at any rate, as matters stand at present. To take only one instance, Sir, take the strength of an aided school, I mean, in sub-divisions or classes. An aided school may have ten teachers, in a fairly large one. Ordinarily a primary school may have four or five teachers. I think there are eleven categories according to which rotation must be effected. How on earth can we with these five classes, apply the principle of communal representation? Government on the other hand have got a larger number of vacancies in public service and it has been possible to apply the principle of communal rotation. I submit it is not possible to apply the principle of communal rotation to the staff of aided schools the divisional strength of which is 5 or 6. The only way in which this can be surmounted is by taking all the aided service into one service. Then what happens to the managers? What happens to the aided schools? The solution is, as the Hon'ble Minister said, for the Government to undertake the entire burden of the elementary education. It is a very ideal one and personally I think it is a very ideal stage, but financially, it is very impracticable. On that score, the principle of communal rotation to each aided school must be laid down.

There is a second consideration which is alien to public service but which is very germane to aided schools. Public

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servants are recruited from persons who belong to different parts of the State. I remember one member, a member of this House, asking for territorial terms. It is possible because we have got a fairly large service. But in the case of aided schools, things are different. I speak having an internal knowledge of these schools. Now, if you take the staff of these well-conducted aided sc ools, you will find, Sir, that the majority of teachers are local men. As a matter of act, have found that a trained man who belongs to some place miles away is not given preference to an untrained man who belongs to the locality. I have often found that it is more in the interests of the school to appoint the untrained man, because apart from the interests that accrue from a professional trained man, there is the local interest, which is extremely wanted in the administration of these schools. Therefore, the recruitment has to be confined to the locality. Now, if we are going to apply the principle of communal rotation, how are we going to confine our attention to the members of the several communities in the locality? I do not wish to say, and I do not believe, that any community in Cochin is so destitute of its talents or intelligentia that it cannot produce today a very large volume of educative talents. But, if you find that you do not have the required talents in the locality, what is the department to do to apply the principle of communal representation? What is the manager to do? He will have to skip over many communities. And what is the use? There are these practical difficulties to the implementing of the principle contained in this resolution, a principle wholeheartedly accepted by the Government.

There is a third difficulty which is more of an administrative than of an academic nature. That is this. Government have fully realised in spite of all the remonstrances and protests from all quarters that these teachers who are supported 95 per cent ut of Gov rnment money have been treated as public servants. Under the rules now in force, the manager can appoint a teacher, provided e has got the requisite qualification but once he is appoin ed, he cannot be degraded, fined or dismissed without the sanction of the Government. Now, what further reco nition can Government introduce into the life of the schools run by private agenc es although they are lavishly supported by Government? These teachers, except in the case of furlough and pension, enjoy all the benefits which accrue f om the application of the service reguiati ns I therefore say that even as matters stand, in virtue of the fact that Government contribute a lion's share of the total costs of running schools, Government are exercising a very large degree of control over the managers in respect of leave, promotion, suspension,

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and dismissal of these teachers. In other words, their tenure is absolutely secure once they are on the staff of the aided school. The only question is with regard to the initial appointment. Now there are two very serious difficulties in applying the principle of communal rotation to the staff of the aided school, one point from the nature of the school and another from local argument. I do not think that any addition to the regimentation was likely to accept the further regulation or direction that is now contemplated by this resolution, however salutary it may be in the interest of the institution. They cannot now dismiss, suspend or fine. What is it that they get for the two annas that they contribute? They can appoint subject to the approval of the department. Do you think any self-respecting man will accept this? There are serious difficulties. The Government in pursuance and in furtherance of that general policy of giving each community its due, based upon its population and its literacy, do hope that in course of time with further changes that may come over the Education Department, it may be possible to implement this resolution. But in the present state of affairs, it may not be possible to accept this resolution and put it into working order. That, I think, is the position of the Government. I think I have tried to be as non-controversial as possible and I personally think that the resolution in itself is highly non-controversial. All heat and all friction is being generated in it. It is precisely in this harmless way that the Government have looked at the proposition and they have tried to define their position in respect of this resolution.

Mr. C. R. Iyyunni (*Trichur-South*): On a point of information, Sir, in the Administration Report of 1112, there are as many as 133 vernacular schools unaided. How many of them are aided now?

Rao Sahib I. N. Menon (*Director of Public Instruction*): There are not 133 unaided schools, now. Most of these have been taken on the aided list and a few started in 1112 have been aided now.

Mr. C. R. Iyyunni (*Trichur-South*): May I know the agency?

Rao Sahib I. N. Menon (*Director of Public Instruction*): Private agencies. There is no Malayalam school which is unaided except one in the Cranganur Principality.

Mr. V. N. Damodaran Nambiar (*Trippunittura*): Before answering the comment to this resolution, I would like at the outset to say that I have absolutely no objection in accepting the amendment put forward by the hon'ble member Mr. Sivarama Menon. In accepting it I may say that I have no

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other motive in bringing this resolution except to see that communal justice is done to a very important section of the public servants of the State. I may further add, and that will be an answer to my friend Mr. Ayyappan, who I am sorry is not here, that there is absolutely no motive except what is seen in the resolution, for me to bring forward this resolution for the acceptance of this House. If any words of mine would be sufficient, I would say with as much emphasis as I can command that my hon'ble friend can take it from me that I have not got absolutely any other motive than that communal justice is to be done in the State.

So far as I have been able to gather from the arguments advanced for and against this resolution, one important point that has been advanced against it is about the great self-sacrifice made by the Catholic and other agencies who are running aided institutions in the State. I say by accepting this resolution we do not in any way deny the value of the services or sacrifices they have so far rendered and they are going to render in future. I say further that by adopting this resolution none of the rights that they have got, at present is to be taken away from them. I mean not my resolution alone, but my resolution as amended by Mr. Sivarama Menon. Of course, I do not think that there is any hon'ble member in this House who denies the sacrifice they have done in the matter of the promotion of education in the State.

Then as regards another argument advanced from the Government side I may say a word. I should think that so far as the Government are concerned it is a most important argument against their acceptance of this resolution, and that argument is that the resolution is unworkable. After hearing the hon'ble Secretary to Government on this unworkability of the resolution, I was practically not able to understand wherein lies the unworkability. But the Hon'ble Member for Education has subsequently clarified the situation and pointed out two main difficulties, so far as the acceptance of this resolution is concerned. One is, it will be very difficult to apply this principle if appointments are to be made in each school separately. I would ask where is the difficulty in taking the aided service as a whole in the State and making appointments to it in the same way as the whole service in the Government Education Department is taken together and appointments made there. That difficulty vanishes in case the whole service is taken together along with the Government service and the proportion is fixed according to the Staff Selection Board principles, or in any other way as the Government thinks fit in this matter.

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Then with regard to the other matter. Another difficulty pointed out is that in regard to the aided institutions the appointing authority rests with the managers and not with the Government. Here, the principle of communal representation is given effect to by the Government in a way in which, I think, it will be possible for them to extend the same principle to the aided service as well, because the Staff Selection Board here makes only certain recommendations. Whenever there is a vacancy in a Government institution, that is reported to the Staff Selection Board, which according to the rules prescribed for its guidance nominates a person and recommends his name to the Government for appointment. Where is the difficulty in adopting such a procedure in the case of aided schools? If there is a vacancy in an aided school let the manager report and let a name be recommended by the Staff Selection Board and let the manager appoint him. Where is the right taken away? What the sacred right of the manager is taken away in this case? Here what we do is only this. If the Government have adopted a particular proportion or a particular policy in the matter of selecting candidates for appointments to public service, here we do only a similar thing, that is, apply the same principle for appointments to another section of the public service which is conducted and administered by private individuals or private agencies.

Then the Hon'ble Member for Education has brought forward another argument, and that is the 'local' argument. I would submit that that argument has not got any great weight, especially when we see that in other educational institutions this local argument has no application at all, so far as the Government are concerned. So, if that argument has got any weight it must have equal weight with respect to Government service, that is, in the case of a school conducted by Government also the same argument as that advanced with reference to the aided schools should hold good.

Another point which I wish to urge upon the members is that from the nature of the discussion that has taken place in this House, I find the principle underlying this resolution is not clearly understood. I will take one concrete instance and make the principle clear to the hon'ble members. Supposing there is a well dug by a private individual or maintained by a private individual or a private institution and supposing in maintaining that well or in maintaining what you call a "തണ്ണീർ പന്തൽ" for the benefit of the public a Government grant is given to the private individual or agency. Will not the members urge that none of the classes of His Highness' subjects should be excluded from the benefit of that well or തണ്ണീർ പന്തൽ? It is the same

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principle that is to be applied here. I would further say that the teachers as well, are in a sense, beneficiaries of these educational institutions. Otherwise, there is no force in the argument that these managers should have the privilege or monopoly of appointing their own men as teachers. Therefore, on the principle that in case public funds are spent for any purpose, to that extent, the public should have a voice in the administration of that institution, the regulations and rules that are applied to public institutions in a general way ought to apply to these institutions as well.

Then with regard to the resolution as amended, I would submit one word and answer the difficulty that has been pointed out by the Hon'ble Minister in his party accepting this resolution as amended. The resolution as amended now stands thus:— "This Council recommends to the Government that all future appointments to the State-aided schools be so ordered to be made as to conform strictly to the principle of communal rotation fixed by Government." Here, there is absolutely no difficulty. The appointing authority is not disturbed. There is no proportion fixed. The Hon'ble Minister apprehends that in view of the fact that managers of aided institutions contribute a portion of the funds towards the upkeep of those institutions, it is only fair that a portion of the appointments should be left entirely to their discretion. I submit to this House, that there is no difficulty in this matter. The proportion is not fixed. It is entirely left to the discretion and the fair sense of justice of the Government who can fix the proportion according to circumstances.

Dr. A. R. Menon (*Minister for Rural Development*): Without interruption, it is stated in the resolution "strictly to the principle of communal rotation fixed by Government".

Mr. V. N. Damodaran Nambiar (*Trippunittura*): It is only with regard to the rotation fixed for the guidance of the Staff Selection Board that this resolution circumscribes its operation, and I have submitted that Government have absolute discretion to fix the proportion. The word 'strictly' applies to rotation. So, by accepting this resolution we will not be tying your hands. Government will have absolute liberty. We only recommend that the Government may be pleased to give effect to this principle by accepting strictly the principle of communal rotation fixed for the guidance of the Staff Selection Board. The proportion may be varied according to the circumstances. I therefore submit that the hon'ble members of this House would without any dissentient voice accept this resolution.

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*Mr. M. Sivarama Menon (*Ernakulam*): Before the resolution is put to the vote I may state a word. There was a suggestion thrown out by the Hon'ble Minister that if out of the entire appointments to be made in the aided school service a certain percentage fixed by the Government is let alone out of the principle of communal rotation, then his party will have absolutely no objection to vote. The amendment is to the effect that the principle of communal rotation should strictly ap ly. Regarding the amendment no answer was given by the Hon'ble Member for Education. So that Government is prepared to accept such a position. It was plainly stated by the Hon'ble Minister that it was an amendment to an amendment. I wish to make the position clear before we vote.

Dr. A. R. Menon (*Minister for Rural Development*): I made it very plain that it was only our view. It has nothing to do with the Government view and Government will have to consider this aspect of the question.

Mr. M. Sivarama Menon (*Ernakulam*): But there was no reply given by the Hon'ble Member for Education.

Mr. Deputy President: So voting will take place on the resolution as amended. By the amendment of the Hon'ble Member Mr. Sivarama Menon, there is nothing more to be made clear on that.

The resolution, as amended, was put and lost.

Mr. M. Sivarama Menon (*Ernakulam*): Poll, Sir.

Ayes.	*Noes.*
1. Mrs. Thankamma N. Menon	1. Mrs. C. R. Iyyunni
2. Mr. V. P. Kannu Pillai	2. Mr. A. L Antony
3. ,, C. V. Iyyu	3. ,, A. V. Moothedan
4. ,, V. N. Damodaran Nambiar	4. ,, L. M. Pylee
5. ,, V. K. Bhaskara Menon	5. ,, M. L. Joseph
6. ,, M. Sivarama Menon.	6. ,, B. M. Peter
7. ,, A. Eachara Menon	7. ,, C. R. Iyyunni
8. ,, K. R. Viswambharan	8. ,, Ismail Hajee Essa Sait
9. ,, K. M. Ibrahim	9. ,, M. K. Devassy
	10. ,, T. A. Ramachandra Ayyar
	11. ,, K. Kochukunhan Kaimal
	12. ,, P. K. Madhava Menon
	13. ,, K. Ashtamurthi Nambu-ripad
	14. ,, C. N. Ittiravi Namburi-pad
	15. ,, C. Kunhan Nampuripad
	16. ,, P. Achyuta Menon
	17. ,, H. J. Walmesly
	18. ,, C. J. Luiz
	19. ,, N. V. Subbarayan Chettiar
	20. ,, K. P. Vallon

* Speech not corrected by the hon'ble member.

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Mr. M. Sivarama Menon (*Ernakulam*): I find certain members who have spoken in favour of the resolution have not voted. I request that the names of those who have not voted may be taken.

Those who have not voted.

1. Mr. N. Govinda Pai
2. Dr. A. R. Menon
3. Mr. K. P. Kannan Nayar
4. ,, K. Achyuta Menon
5. ,, P. J. George
6. ,, C. A. Kunjunni Raja
7. Rao Bahadur M. Narayana Menon
8. Mr. K. V. Menon
9. ,, S. Venkiteswaran
10. ,, V. K. Aravindaksha Menon
11. Rama Varmha Tampuran
12. Mr. M. Raman Menon

Mr. Deputy President: 9 for, and 20 against. 12 have not voted.

7. Cut on the Salary of Officers Drawing Rs. 100 and above.

*മിസ്റ്റർ കെ. ആർ. വിശ്വംഭരൻ: സർ, ഞാൻ ഈ സഭയുടെ മുമ്പാകെ അവതരിപ്പിക്കുവാൻപോകുന്ന പ്രമേയം ഇതാണ്. "*This Council recommends to the Government to introduce a cut on the salary of officers drawing Rs. 100 and above per mensem as follows:—*

Rs.	*100—250*	*at*	*5 per cent*
Rs.	*250—400*	,,	*10* ,,
Rs.	*400—600*	,,	*15* ,,
Rs.	*600 and above*	,,	*20*

ഇന്ന് ഇൻഡ്യയിൽ രാഷ്ട്രീയമായ പ്രവർത്തനങ്ങൾക്കു ഉദ്ദേശിക്കുന്ന എല്ലാ രാഷ്ട്രീയ കക്ഷികളും ഗവൺമെൻറിന്റെ ഭരണചിലവു ഭയങ്കരമായിതീരുന്നു എന്നും, അതുനിമിത്തം സാധാരണക്കാരുടെ ദൈനന്ദിനങ്ങളായ ആവശ്യങ്ങൾക്കു പണംകാണാതെ ഗവൺമെൻറ വിഷമിക്കുന്നു എന്നും, ഗവൺമെൻറുദ്യോഗസ്ഥന്മാരുടെ തടിച്ച ശമ്പളത്തിൽ എന്തെങ്കിലും കുറവുചെയ്യുന്നതു് ആലോചനീയമാണെന്നും അഭിപ്രായപ്പെടുന്ന ഒരു കാലഘട്ടമാണ്. ഈ തത്വത്തെ അംഗീകരിച്ചുകൊണ്ടാണ് കോൺഗ്രസ്സ് മന്ത്രിസഭ അവരുടെ മന്ത്രിമാരുടെ ശമ്പളംതന്നെ ൫൦൦ ഉറുപ്പികയാക്കിക്കുറക്കുകയും മറ്റു ഉദ്യോഗസ്ഥന്മാരുടെ ശമ്പളത്തോതിൽ ശരിയായ ക്രമീകരണത്തിനു അവർ വാദിക്കുകയും ചെയ്യുന്നതു്. ഇൻഡ്യൻ നാഷണൽ കോൺഗ്രസ്സിന്റെ ഉദ്ദേശങ്ങൾ വിവരിക്കുന്ന ഘട്ടത്തിൽ ഇൻഡ്യയിലെ ഏറ്റവും വലിയ ഉദ്യോഗസ്ഥനായാലും ഒരു സ്വരാജ്യ ഗവൺമെൻറിന്റെ കീഴിൽ അഞ്ഞൂറു ഉറുപ്പികക്കുമേൽ ശമ്പളമുണ്ടായിരിക്കരുതു് എന്നു അവർ വിചാരിച്ചിട്ടുള്ളതായി കാണാം. അങ്ങിനെ ഗവൺമെണ്ടിന്റെ ഭരണചിലവു കഴിയുന്നതും കുറച്ചു് ജനങ്ങളിൽനിന്നും പിരിച്ചെടുക്കുന്നപണം അവർക്കുതന്നെ ഉപയോഗപ്രദമായ നിർമ്മാണപരമായ പ്രവൃത്തികൾക്കു വിലവഴിക്കണമെന്നുവാദം രൂക്തിപ്പെട്ടുവരുന്ന ഈ അവസര

*Speech not corrected by the hon'ble member.

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